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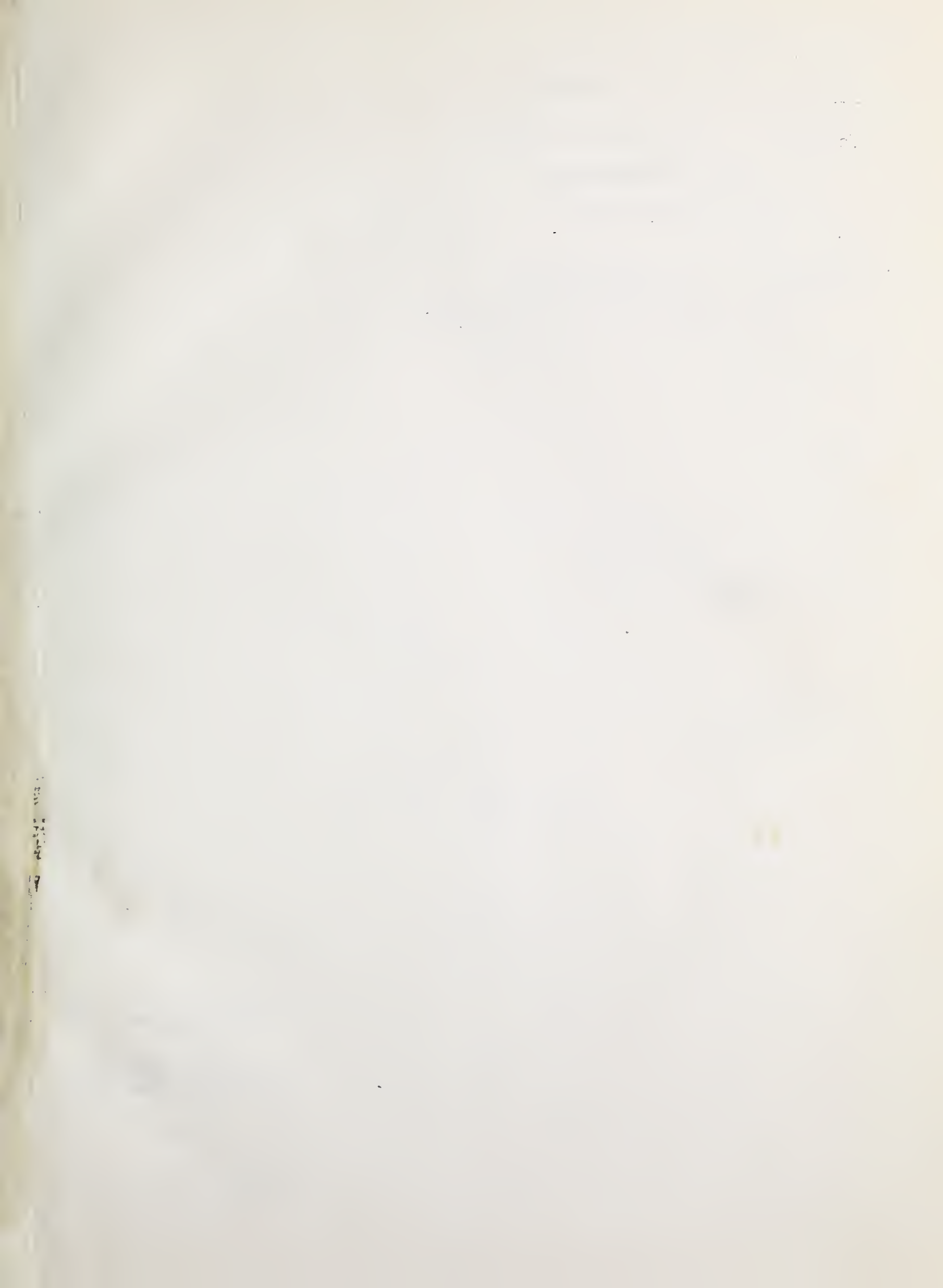


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T H E S E R I E S :

HERE COME THE AMACKERS

Volume 1 (Published in 1957)

Our Swiss Background

Geneological Charts

Volume 2 (In Preparation)

Family Reminiscences from 1871

Copyrighted, 1957

J. R. Amacker
Madison, Wisconsin

HERE
COME
THE
AMACKERS

2
VOLUMES

J. R. Amacker

h

Privately Printed:

The. J. R. Amacker Family
2338 E. Johnson Street
Madison 4, Wisconsin

772

Simon Amacker
The Brug

April 4th,

1783

Simon Amacker I
Magdalen von Be

April 5th,

1821

Kasper Amacker
Margaretha Ab

April 30th

1871

Johannes Amacker
Anna E. Trach

November 23rd

1905

September 26,

1931

John R. Amacker II
Elizabeth Swankerud

July 20

1957

John R. Amacker III
Sheila B. Searls

Charles R. Amacker

The
Amackers
take a
Wife

See - Part B

Geneological Chart

Why This Study?

When I was a lad of fourteen, my father was so ignorant I could hardly stand to have the old man around; but as I became twenty-one I was amazed how much he had learned in seven years.....Mark Twain

Your sentiments were not too far removed from the above as a youth, just as you think your sons feel about you, and you assume your father reacted toward his. But with maturity comes a desire to retain a contact with those generations, those who brought you and your family to the present point, and those who, with God's help are to come. "The future is always good, we judge the present by the past, and the past always seems better than it was!"....('The Crossbowman's Story' - George Miller).

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You are a second generation native-born American of Swiss descent. As a youngster you were exposed to the tales of the Old Country, but there was the desire of these folks to become 'Americanized'; to look back with affection, but to press more eagerly toward their future, to so immerse themselves in their new life as to neglect to record that which to them was common knowledge. Their homeland was behind, a new language had to be learned; their sons would leave the horse and wagon for an automobile; they could communicate over a telephone; a flick of a switch brought them electricity; their sons' sons accepted the airplane, the radio, the motion picture; and their sons' sons' sons saw the jets and guided missiles; television; and electronics. Yet, you find you unconsciously but naturally do things, have gestures as did your father. You hear, "Jack, you get to look more like him every year!", which you at first resent because you want to live your own life. Then, as you mature, you understand there will always be a little of the Amacker in you despite the introduction of the genes of your mother's side, your environment, your education; you see certain characteristics creeping into your own children. It does not deny their own personalities. It does make for interesting conjunctures.

Therefore, while the members of your preceding generation are still among those present, the essential features of this heritage should be set down. But what started to be a few page summary of your Swiss background developed into a more than one hundred page study of what brought the Swiss to the point they are now, because without that complete understanding your Swiss antecedents will not mean much. The study determines the project will be a two volume affair, and because of the impending marriage of your eldest son, the first volume will be completed prior to editing the second.

You are not a trained scholar nor a historian, but you have the warm-hearted assistance of those who are. You find other members of the family have been contemplating a similar project and help you. So that for all its imperfections, it is hoped to bridge the gap between generations, to be a tribute "To the Amackers! wherever you are, in this world, or the next," to applaud the sentiment of an author unknown, "You have learned to swim as a fish, to fly as a bird, now learn to walk as a Man!"

Affectionately,

July, 1957 - Madison, Wisconsin V.

J. R. Amacker



Acknowledgments

OF THOSE WHO REALLY WROTE IT!

When one realizes the writer is a salesman and not a trained scholar, then the appreciation will be had as to his indebtedness to all who have made the end results possible. Their assistance has been on a personal plain and their good nature has been shamelessly abused. A working Copy was prepared six months prior to this final edition and the abandon with which the professionals took it apart and put it back together right indicates their genuine interest in a purely personal project. It was a delight to note with what affection the subject of the Swiss was treated. Many a chuckle accompanied an explanation, but the chuckle was with those people, by no means at them, for the facets of Swiss personality makes a diamond appear as a flat plane by comparison.

As regards criticism of "Our Swiss Background" in general: John C. Schoop, of Philadelphia, Pa., recognized authority and writer on Swiss History, contributed voluminous correspondence culminating in a per-line analysis of the entire Working Copy. However, the writer hastens to point out this is not meant to be taken as an endorsement of the work's authenticity. Mr. Schoop was thoughtful and courteous enough to clarify what must have been to him the most elementary points, and we sincerely acknowledge our indebtedness.

Emil Schafer of Madison, Wisconsin, a native of Zurich and past-president of the Swiss-American Historical Society, bore the brunt of being near at hand and a love for his former country that allowed the writer to interrupt Emil's other interests and have the advantage of most detailed and clear explanations. He also translated several letters from Switzerland and wrote one to that country.

Otto Anderegg, New Glarus, Wisconsin, was born in Meiringen, the Home Base of the Amackers and was most helpful in supplying data on that locality which could otherwise not have been as easily obtained; Gottfried Schuetz, Jr., also of New Glarus and formerly from Luzern, gave valued criticism and translated a letter for delivery in Switzerland; in fact, many people of that Wisconsin town were most cooperative.

The Swiss-Counsel General of Chicago, Illinois, Otto Schneider made several valuable suggestions and additions. W. Willi, Zivilstandsbeamter (County Clerk), Meiringen, Switzerland went to extraordinary efforts in tracing our Swiss lineage, as did J. P. Zwicky, Genealogisches Institut, Zurich; Louise Witzky, National Museum of Switzerland, Zurich for supplying the cut of the dress of the Hasleberg Commune; the Staatsarchiv of Canton Bern for the cuts of communal flags. Our thanks to Dr. Clifford Lord, Director, Wisconsin State Historical Society, and Miss Margaret Gleason, Head of its Reference Division for assistance in formulating the outline of the diagrams, as well as the use of their library; to Prof. Robert Reynolds, History Dept., University of Wisconsin for data on the Medieval period. To the librarians throughout the state for the use of their facilities.

Acknowledgment is made to Henry Holt & Co. for the use of the diagram of the monastery of St. Gallen (Shepard's Historical Atlas); and to Coronet Magazine for reprinting "Switzerland's Ill Wind".

Perhaps the most frustrating point of the entire project was the effort to trace Kasper Amacker's migration to Texas in 1830. Of course, this was of the time when civic records were meager. President Jim Dan Hi Superior (Wisconsin) State College, author of 'The Texas Navy' supplied us with the names of individuals with whom to start our correspondence on that state's level; Mrs. Winnie Mae Weinert of Sequin, Texas, historian for the county in which this Kasper was supposed to have settled made a thorough research into the records of the times without result. Oscar Haas, of New Braunfels, the adjacent county of Comal, and the city's historian made extraordinary efforts not only as regards Kasper but the brother Melchior. Miss Winnie Allen, Archives Section, Baker Library, University of Texas, gave us historical background for the Cibollo area. Mrs. Robert Weyel, wife of the former pastor of the church at Cibolo went over the cemetery records without success.

But the finest result of these efforts was to find Edwin Amacker, Grandson of Melchior, of San Antonio who was so delighted to discover another branch, he and his wife made a special trip to Madison and brought first-hand information of pioneer life in that region, as well as personal glimpses into relatives whom we did not know existed two months previously. All of these efforts left us right back where we started, but we figure the time more than well-spent for we made lots of interesting friends. Dr. Alfred Senn, President of the American Association of Teachers of German, University of Pennsylvania made a translation of a letter to Melchior written in old script and is gratefully acknowledged.

Mrs. Maud Amacker Arnett, Kentwood, Louisiana, gave valued data on the Amackers of the Old South, and while there is not a yet definite tie-in with that branch, the similarity in spelling and both being of Swiss descent causes interesting conjunctures.

When it comes to acknowledging efforts on the part of members of the immediate family, the distaff side as well, each line responded so completely and happily it is indicative we may scatter across the nation, but the ties are plenty strong. The mayhem of in-fighting may be a joy to behold, but 'it's all in the family'. To single out each individual would take more space than available, but recognition must be made to the Uncle Ed, the catalyst, and the time taken from his fishing. Anyone who knows of him will understand with what affection this whole study was made.

To William Dewey, Visual Education Consultants of Madison, not only for making the comparative map of Wisconsin and Switzerland, but for liberal use of his long-carriage typewriters....(and the coffee!). To Mrs. Dr. Sjoström for the typing of these stencils. To Dr. Forrest McDonald, Executive Sec't. American Historical Research Center, Madison, for suggestions on the format of this book.

And last of all to Oscar and Nellie Swenkerud for having the daughters that they did....why paint the lily????? The influence of Betty upon the writer's life makes further comment superfluous.



Pioneer Woman

Grandmother, on a winter's day
Milked the cows and fed them hay;
Slopped the hogs, saddled the mule
And got the children off to school;
Did the washing, mopped the floors,
Washed the windows, and did some chores,
Cooked a dish of home dried fruit,
Pressed her husband's Sunday suit.
Swept the parlor, made the bed,
Baked a dozen loaves of bread,
Split some wood, and lugged it in
Enough to fill the kitchen bin;
Cleaned the lamps and put in oil,
Stewed some apples she tho't would spoil,
Cooked a supper that was delicious
And afterwards washed up all the dishes;
Fed the cat and sprinkled the clothes,
Mended a basket full of hose;
Then opened the organ and began to play,
"When You Come to the End of a Perfect Day!"

- Author Unknown



DEDICATED
to
THE AMACKER WIVES
without whom
there would be
NO AMACKERS!



But especially to
BETTY
who kept FAITH
in the writer
she married him.

J. R. A.

POINT OF ORIGIN



The home of Simon Amacker: hamlet of Hohfluh Oberhasle District; Canton Bern; Switzerland (see 'Home Base of the Amackers - page 15).



"Hohfluh" - hoh (high); fluh (a pasture, or grazing land). Hence, as the above picture visualizes, - although in the Alpine region and above the valley (of the Aar River), it is pastoral.

HERE COME THE AMACKERS

volume 1

CONSISTING OF:

OUR SWISS BACKGROUND

Starting on Page 1

GENEOLOGY

Starting on Page 183

WE WATCH OUR SPELLING

There are four National Languages of Switzerland, with German and French predominating (if you insist, it's Swiss-German). Common usage in English interchanges proper names at the discretion of the individual writer; for example, the Canton Graubünden (Gr.) is frequently given as Grisons (Fr.) Luzern (Gr.) - Lucerne; St. Gallen - St. Gall, and so on. The Italian speaking Canton Tessin is most frequently referred to as Ticino (Itl.).

Inasmuch as the Amackers come from the Germanic speaking section of Switzerland we have endeavored to maintain spelling of proper names in that language, avoiding confusion. Exceptions are the obviously common use for those of the purely French regions, such as Geneva (Eng.) for Geneve (Fr.) and certainly not Genf (Gr.); Neuchatel instead of Neuenburg; Vaud for Waadt. The spelling for the cantonal names as listed below was sent by the Swiss Consul General, Chicago and was taken from the Constitution of 1874, and may be considered official.

No explanation can be found for the French spelling of the name of the nation "SUISSE", while the name of the canton from which it is derived is spelled 'Schwyz', and also 'Schwytz' in French. In German, the name of the nation and the canton are spelled the same, "Schwyz".

GERMAN	FRENCH	GERMAN	FRENCH
Aargau	Argovie	Schaffhausen	Schaffhouse
Appenzell:	Appenzell:	Solothurn	Soleure
Innerrhoden	Rhodes Interieures	Schwyz	Schwyz
Ausserrhoden	Rhodes Exterieures	Tessin	Tessin
Basel:	Bael:	Ticino - Italian	
Stadt	Ville	Thurgau	Thurgovie
Landschaft	Campagne	Unterwalden:	Unterwald:
		Obwalden	le Haut
Bern	Berne	Nidwalden	le Bas
Freiburg	Fribourg	Uri	Uri
Genf	Geneve	Waadt	Vaud (Pays de)
Glarus	Glaris	Wallis	Valais
Graubünden	Grisons	Zug	Zoug
Luzern	Lucerne	Zurich	Zurich
Neuenburg	Neuchatel		
St. Gallen	St. Gall		

SUBJECT OUTLINE

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WE MAKE IT PERSONAL

We Spell It Amacker
What Is a Swiss ?
The Lay of the Land
The Role of the Rivers
Home Base for the Amackers
We Salute the Little People

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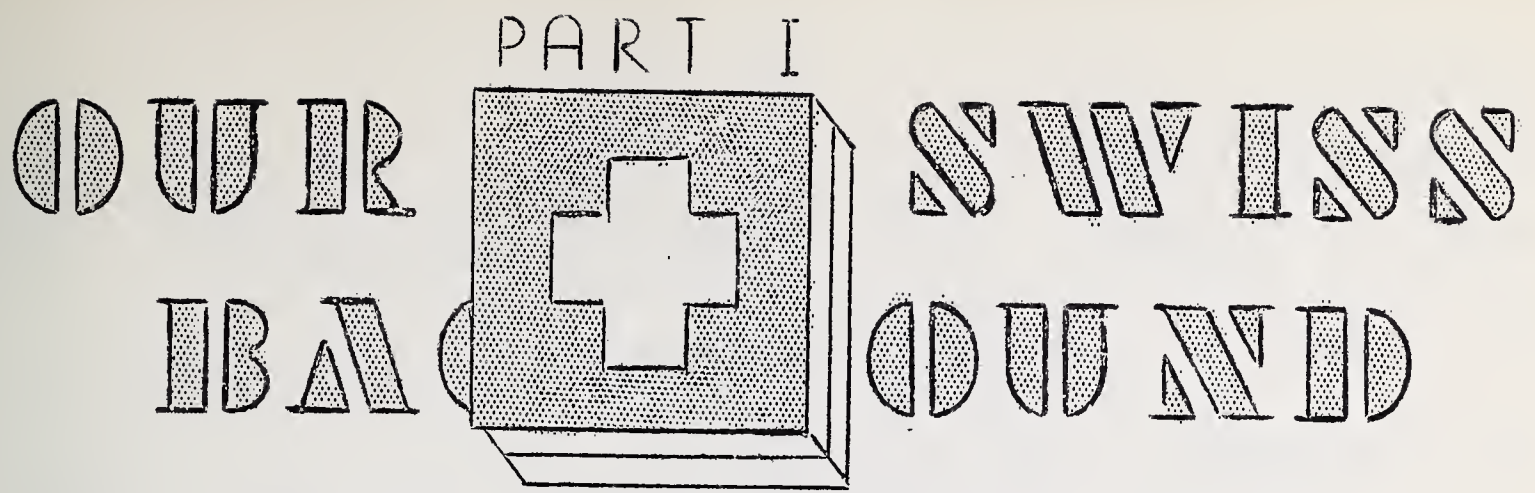
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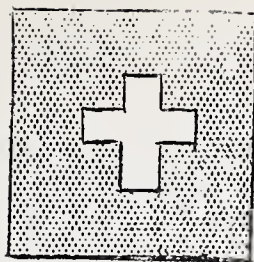
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WE MAKE



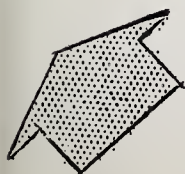
Division 1
IT PERSONAL

Before we start into a study of Swiss History, let us establish the locale of our Amacker family in relation to the country as a whole...let us discover what a Swiss considers his own basis for identification...how the topography affects this exact establishment, and the rivers too.....then, let us examine the immediate area in which the Amackers lived.

Finally, let us pause in reflection that we are but the latest link in a chain that goes back "to a point in time when when the mind of man runneth not to the contrary" even though we may not know the name of but six generations.

Then, let us lose the personal touch, that is to say reference to the Amackers, as we go thru history knowing we will pick it up in the proper sequence of this study - that part pertaining to geneology - "The Begats" ;

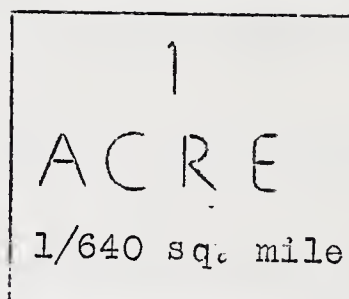
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the various
sections of this
division,
see the
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page.



A macker

AMMACKER

AMACKER



AMAKER

AMACHER

"ON THE ACRE"

WE SPELL IT AMACKER

The family name A L A C K E R is but one way to spell the identification of being 'on-the-acre' in German (or Swiss-German) - "am" (on the), - "acker" (acre). Dialects being as prevalent as they are, the pronunciation comes out differently, resulting in a variance of spelling - Amacker, Amaker, Immacher, and that irritating Amacher. The son of Peterson, Petersen, Pederson, and so forth. There is no particular acre for the derivation in Amacker, nor any significant event. In fact, different ways of spelling it are found in the same localities. The Telephone Directory for the village of Hohflüh, in Switzerland, where our forefathers lived, in 1957 lists an Amacher. Hence, this confusion goes right back to our point-of-origin.

We have been advised by the officials in the city of Teiringen the name Amacker is found in their church records as far back as 1564, and may go beyond. Therefore, the manner in which we spell it is not an error, or new-fangled innovation.

Yet, it is not common to that one area. In the early 1300's a group of men from this vicinity emigrated over the Grimsel Pass into the present Canton Wallis, and established the Germanic pattern in a portion of it. It is not known if there was an Amacker among them. The Swiss-American Biographical Dictionary lists an Amacker from Wallis as coming to America in the 1890's. So, the name is used in other parts of Switzerland than our own bailiwick.

The Genealogical Charts in Part II will trace to 1957 the descendants of every male Amacker who came to the United States from one Simon, born in 1746. It will therefore be possible to identify a member of the immediate family. But we can not say with authority, "The 'k' makes us relations".

Illustrative are the Amackers living in North and South Carolina, Louisiana, Mississippi, and Texas. Except for those from the Melchior branch, there is no positive family tie-in. In the 1730's immigrations to the Carolinas carried Amackers on their rosters, with the notations, "from Canton Bern", but specific locale is not given. Without this locale it is difficult to establish an ancestral connection. However, there are literally hundreds of folks bearing the name spelled as do we that are scattered over this region. The subject will be treated more in detail in Part II - "Amackers in the Old South".

One word of caution, prior to the War Between the States many of these folk had slaves. Upon their liberation they took the last name of their master's family. Therefore, when selecting the name from a telephone directory in a strange town, don't fall off the hotel bed when you receive the response, "We don't want to think you want to see us - we are colored

COMPARATIVE SIZES

These maps were reduced to scale photographically and are accurate for comparison.

Area in Square Miles:

Wisconsin	54,705
Switzerland	15,944



The total area of Switzerland is less than $1/3$ Wisconsin.

To visualize the comparative distances: place Hohfluh over Madison, the capital at Bern would be over Prairie du Sac; Luzern at Poynette; Zurich at Montello; and Glarus at Beaver Dam. Hence, the action is confined to a close area - - but, needless to say, there were the mountains.

Photo, courtesy Visual Education Consultants, Madison, Wisconsin.

WHAT IS A SWISS?

7.

WHAT IS A YANKEE?

"To the rest of the world all Americans are Yankees; in South America, all North Americans are Yankees; in the North, all New Englanders are Yankees; in New England only Vermonters are Yankees; in Vermont, only those who run a farm are Yankees; and among Vermont farmers, only those who make maple sugar are Yankees".....History News; May, 1952.

A SWISS?

To the Outlander, a Swiss is a native of a Central European country famed for its being covered by the Alps; its citizen-army; its democratic form of government, which has existed from time immemorial; the ability of its populace to speak several languages. A Swiss is representative of his country, just as a Yankee is representative of America. That is a Swiss, to the Outlander.

But not to the Swiss themselves. Aside from a feeling of national unity, such as the commemoration of a national event (The Oath of the Rutli, for example); when their neutrality was threatened in World War II; or when overseas, they do not think of themselves as a Swiss, but as a citizen from the canton of their origin. Switzerland has 22 cantons. Each has its own executive, legislatures, courts, traditions, and ways of life. Except as it relinquishes certain rights to the National government, as specified in the Federal Constitution, each canton is virtually a state (not in the U.S. use of the word). A Zurichier thinks of himself not as a Swiss, but as a Zurichier; a Bernese as a Bernese and not as a Swiss. Their whole historical background points to that fact, which they have carried forward on to the present. This basic identification must be recognized before a further study of Switzerland is in order.

A more precise distinction exists, for many cantons have fiercely individualistic districts which are in no way alike, except as each respects the rights of the others. The Home Canton of the Amackers Bern has thirty such districts varying in character from those in French-speaking area of the western part, through the ponderous, aristocratic capital city of Bern, the rich agricultural valley of the Emmenthal (the origin of 'Swiss Cheese'), to the eastern and southern regions of the Alps. All are Bernese, with the rights and duties of the Bernese and of the Swiss, but in their own minds and of other Swiss their loyalties are first to the district. The Amackers are from the Oberhasle District, Canton Bern, Switzerland.

The Districts are in turn sub-divided into the fundamental cell of Swiss civic life - the Commune. There are 3,101 communes in all of Switzerland, 42 of which have over 10,000 inhabitants in each. Their boundaries have existed from the time of their origin so that there is no uniformity as to size, or their composition. Yet, it is the keystone to the structure of Swiss national life, of citizenship; it is the point-of-origin for Swiss identification. The Amackers are from: the hamlet of Hohfluh in the Hasleberg Commune; in the Hasle Valley District; Canton Bern; Switzerland. That is what is a Swiss to a Swiss. If the reader will grasp that fact, then he will have an appreciation that a nation one-third the size of the state of Wisconsin can have such a rugged individualistic history and still, because they have learned to live with one another, emerge as the respected nation that they are. The democracy of Switzerland is as potent a trait as it is,

3.

A Swiss
&
His
Governments

THE
INDIVIDUAL
(An Amacker)

2.

COMMUNE

(Hasleberg)



The Point-of-Origin for
all Swiss civic life.

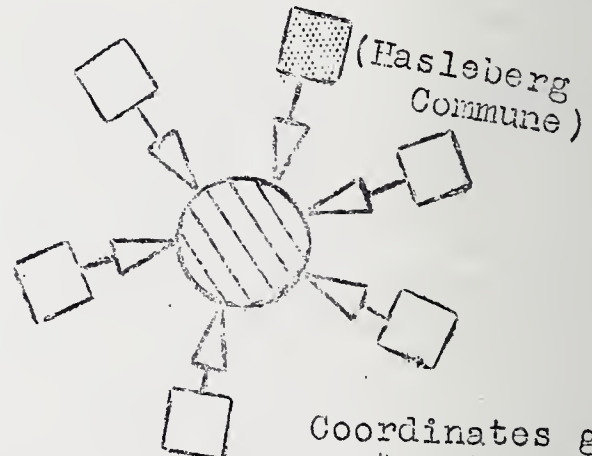
(5,100 civic communes in
Switzerland.)

(6 communes comprise the
Oberhasle District.)

3.

DISTRICT (Oberhasle)

not
all
cantons
have
districts.



Coordinates gen-
eral matters of
neighboring com-
munes; not an
Electoral Distr

4.

CANTON

Except as each re-
linquishment is
specified in the
Federal Constitu-
tion, each canton
is virtually auton-
omist.

(Federal & Cantonal Capital)
Bern

5.

SWITZERLAND

FEDERAL

Actually a confedera-
tion.

and has been, because the individual participates and is respected as such right up the line. Citizenship is a very precious thing.

- ② A description of the functions of a commune typical to the area in which the Amackers lived in the late 1800's is given in the Historical Appendix.

The Alamannic conquerors of Switzerland preferred to isolate themselves on farmlands rather than to gather in towns. A leader would center his following in rural areas, divide the land, and leave common grazing pastures and firewood lots to be communally administered. Thus the origin of the present commune both as to boundaries and to function. Therefore, from the beginning citizenship allowed the individual to control his means of livelihood, dilution of this right by admitting others was not to be lightly taken. You clung to what you had, and passed that on to your heirs. This pattern is carried into the present. The commune is the key to all Swiss political life, the origin in matters pertaining to local conditions the origin for matters to be called to the attention of those in higher authority. It is the area in which you register for military service. It is the area to whom you turn for assistance in social security and welfare. It is the basis for citizenship. Upon the occasion of your birth you are registered in the books of the commune. Should you move to another commune, you carry an identification book with that data inside. You become a resident of this new commune and vote in it, and you pay your normal tax. But it is to the commune you are a citizen, i.e., the first mentioned, to whom you turn for welfare, as do your children, and their children unless citizenship is granted to you, or them in this new commune. This citizenship is retained when moving abroad. Honorary citizenship is occasionally conferred.

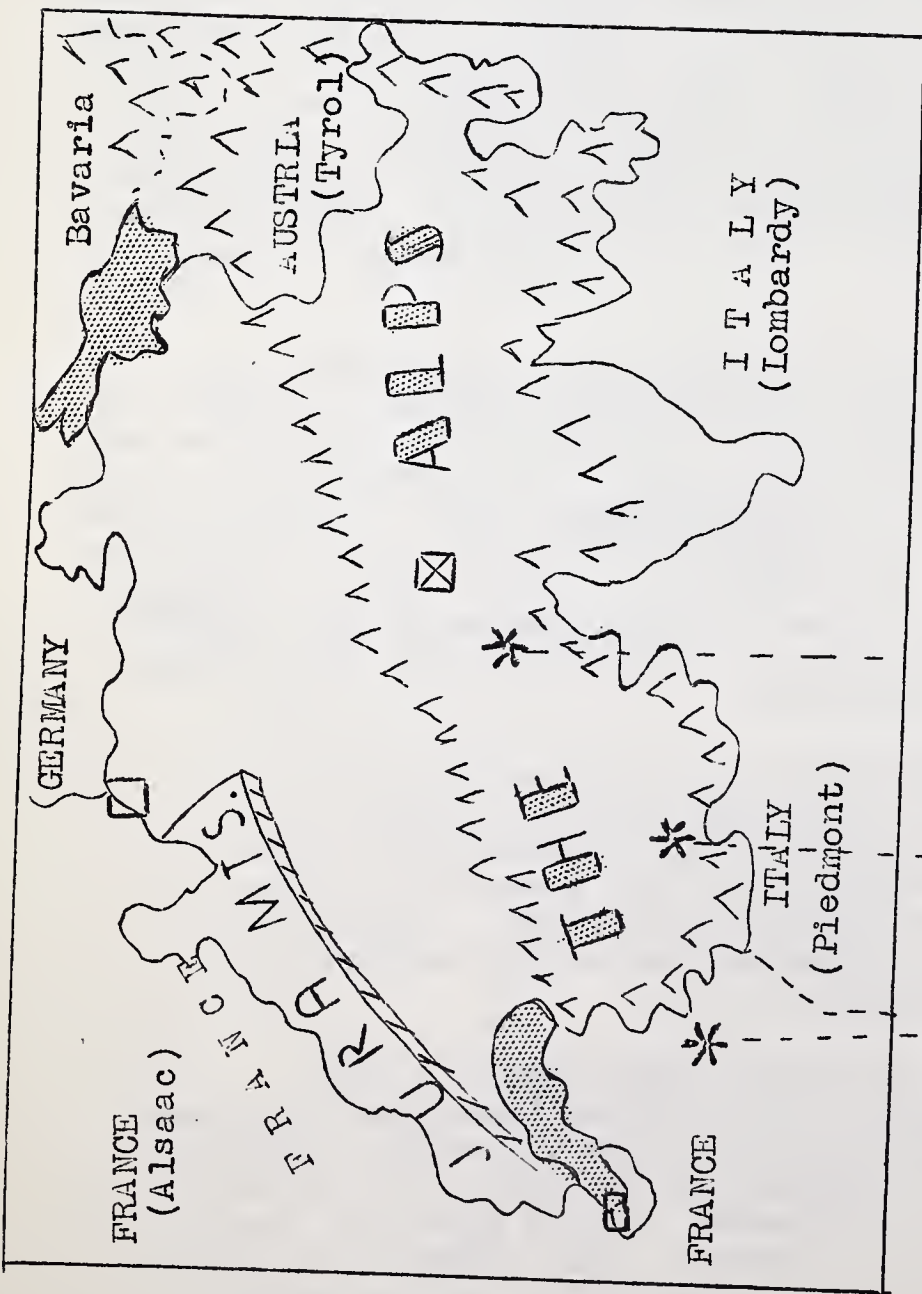
Separate communes may be set up for fire-fighting, charitable, and hospital needs. However, throughout Switzerland in general, there are three basic types: 1.) Kirchgemeinde, pertaining to the operation and administration of local church functions. 2.) Einwohnergemeinde, which codifies the rights and duties of all inhabitants within the boundaries of a commune. 3.) Territorially identical with the above is the Buergergemeinde that deals only with the rights and duties of the citizens of the commune. Because it is so closely associated with the individual and allows personal participation, the commune is where a Swiss shows his greatest aptitude for politics.

- ③ To administer joint enterprises, such as major road maintenance, snow removal and repair, welfare agencies, and the like, adjacent communes are gathered into a District. There is no legislative nor executive powers at this level. There are Judicial officers. Where in operation, the District delegates the duties between the cantonal level and the commune.

Above the District, and virtually autonomous is the Canton. It has its own executive, legislative and judicial branches. Its laws, except as specifically stated in the Federal Constitution, are subject to no other regulations. It raises, maintains, and officers its own quota of troops, up through the unit of the regiment. The underlying principle of the Federal Constitution itself is to guarantee the sovereignty of each canton. Considering the size of the country and its division into nineteen cantons and six sub-cantons, the intimacy of the government is evident.

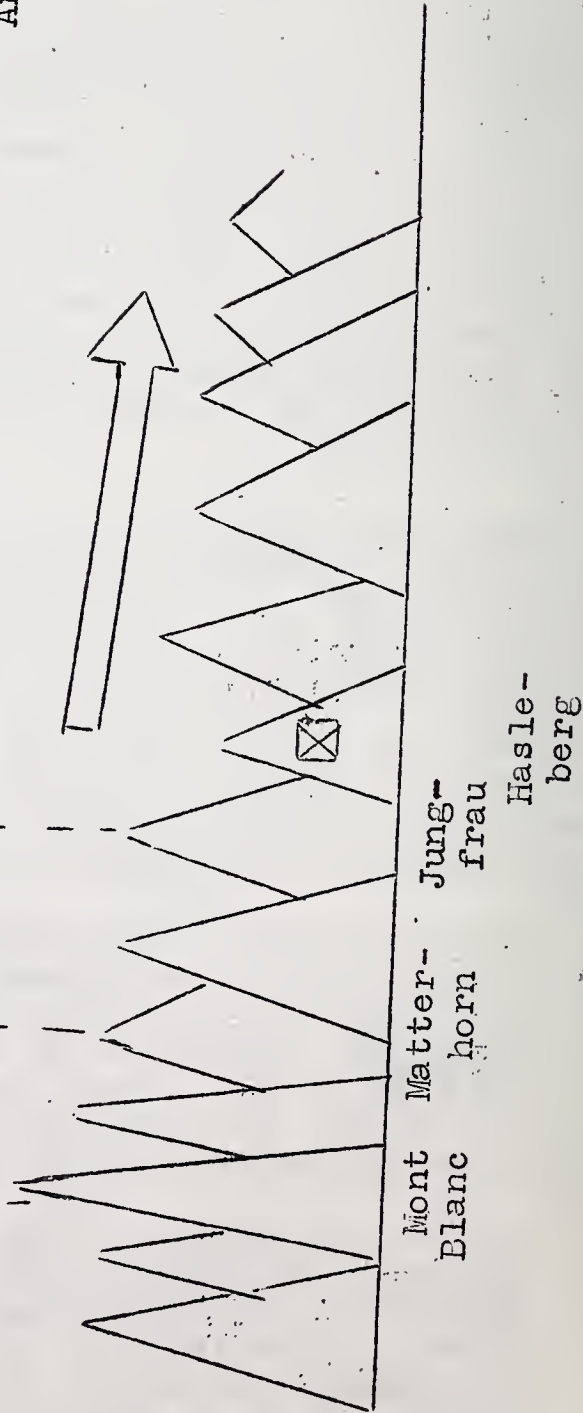
- ④

THE TOPOGRAPHY OF SWITZERLAND



☒ hamlet of
Hohfluh

(Hometown of the
Amackers)



THE LAY OF THE LAND

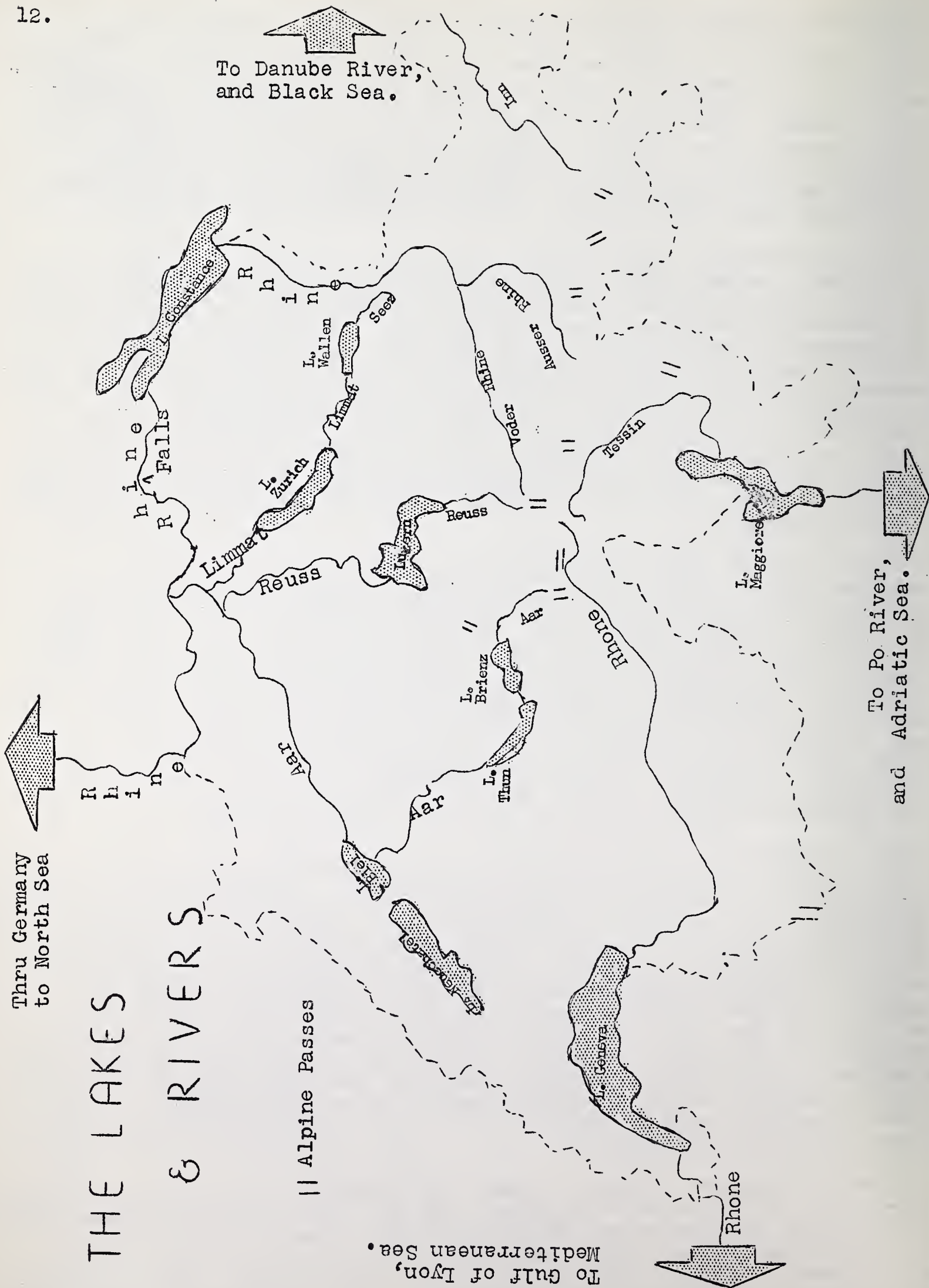
Switzerland is not entirely covered by the Alps. To the contrary a second, a different type of mountain range, the Jura, forms the western boundary. In between these two lays a rolling plain, a "plateau" 130 miles in length, 30 miles in width, from Lake Geneva, north and east to Lake Constance. It is on this plateau where are located the major cities, three-fifths of the nation's population, a French writer has likened it "to a garden planted with factories", it is honey-combed with rails and roads linking the various 'going-thru' routes; it also has lush agricultural regions, three-fifths of the dairy products come from this plateau.

THE JURA MOUNTAINS have neither the height, they being from 4,200 to 4,600 feet, as the Alps which have many peaks over 10,000 feet. Nor is their composition the same being of limestone that allows the rivers and streams to cut deep gorges and ravines. But the major factor in its historical development is the fact that the ranges run in an almost straight north and south direction. This makes them a barrier for entrance into France between the cities of Geneva and Basel. The straightness of the valleys allows an almost uninterrupted passage of the fierce North Wind ('la bise') with a maximum ventilation which in Winter reaches Siberian ferocity and discourages year-round settlement. However, in their foothills around the Lakes Neuchatel and Geneva, the weather is more salubrious, and the warm air of the water adapts the land to vineyards.

THE ALPS are at least 50 million years old. A tremendous pressure from the south, in Africa, is said to have shoved one layer of the earth's crust on top of another, thus creating the Alps. Their highest point is Mount Blanc, France, close to the Swiss-Italian border. Consider this point as the top of an inclined plane sloping north and east through Switzerland and Austria (The Tyrol) and into Germany (Bavaria). Those Alps in the southern part then would be the higher. Canton Wallis on the Italian border has twenty-eight peaks over 10,000 feet in height; the canton to its north, Bern, has ten peaks of over 10,000 feet, while the canton of Graubunden a little to the east and north has but one peak of that height. Therefore, the further one gets into Switzerland from Italy the less high become the Alps.

In the Canton Bern is that collection of Alps known as the Bernese Oberland. It has, for over the past hundred years, adapted itself to the accommodations of tourists and alpine climbers and for that reason is perhaps the most popular and best known. Its center is the town of Interlaken, between the lakes of Thun and Brienz. To the south is the oft-pictured Jungfrau mountain. In the north-eastern corner of the Oberland is the Hasleberg on which is located the home town of the Amackers, Hohfluh. Mount Blanc is 15,711'; the Jungfrau is 11,345'; the Hasleberg is 9,500', it being on this downward slope. On it is the extension of the great prehistoric forests of the neighboring canton of Unterwalden, and with its southern exposure the Hasleberg adapts itself to the raising of crops, orchards, and the grazing of cattle. While it is more pastoral, make no mistake it is one of the Alps with its steep slopes, valleys and isolation.

Because of these two mountain ranges, Switzerland developed as a 'going-thru-place' in the pages of history. To get from Italy into France, and into Germany, or vice-versa, the Alps had to be negotiated, and the Juras prevented access except through either Geneva, or Basel. There were no roads. Horses could not negotiate these passes, travel must be made on foot. Hence, once the crossing was made, river routes were used.



THE ROLE OF THE RIVERS

13.

Through most of its history, passage over the Alps was of necessity on foot; horses simply could not negotiate the steep, narrow trails. Time was not the basic factor. Where water travel would ease the trip it was used. So the rivers played their importance in the development of Switzerland.

A major route between Italy and the north was via Lake Como, in Italy, through the Graubunden, Lukmanier, or St. Gotthard passes and on to the Rhine River. This had its source in Canton Graubunden, flowed into Lake Constance, travel was interrupted at the Falls at Schaffhausen; and became more popular at Basel where it left Switzerland, and became the dominant river of Germany.

A second large European river, the Rhone, has its origin in Switzerland. It is not an artery for traffic in this country, but after it leaves Lake Geneva it broadens and becomes 'The Workhorse of Southern France' before it empties into the Mediterranean. The importance to Swiss history lays in its valley facilitating travel from the St. Bernard passes, and Lake Geneva; and in the opposite direction to close to its source where the Furka and Oberalps Passes lead to Graubunden; and the Grimsel Pass takes one through the Hasle Valley, the Brunig Pass and on to Lake Luzern.

The Reuss River is unnavigable from its origin in Uri until it leaves Lake Luzern (the sudden storms makes this lake hazardous), but upon leaving it the Reuss adapts itself to travel to its juncture with the Aar and thence, into the Rhine. This route through the valleys is important to this story because along it, close to the Brunig, lay the Home Base of the Amackers.

Close to the Rhine in St. Gallen starts the Sees River, that flows through Lake Wallen and become the Limmat River, through Lake Zurich, and on to the Aar and then the Rhine. This water route was favored by those who wished to avoid the annoyance of the Falls of the Rhine at Schaffhausen.

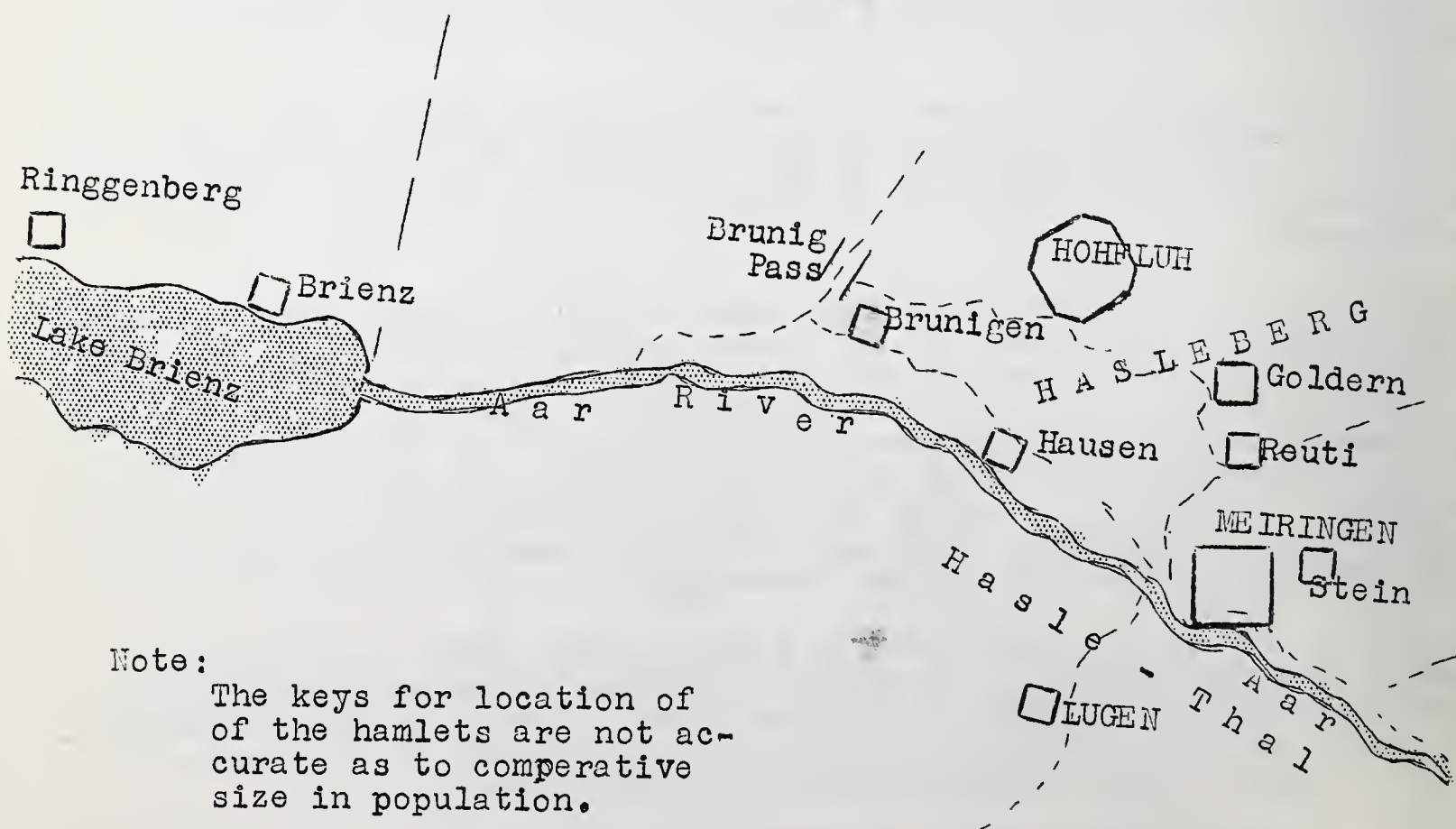
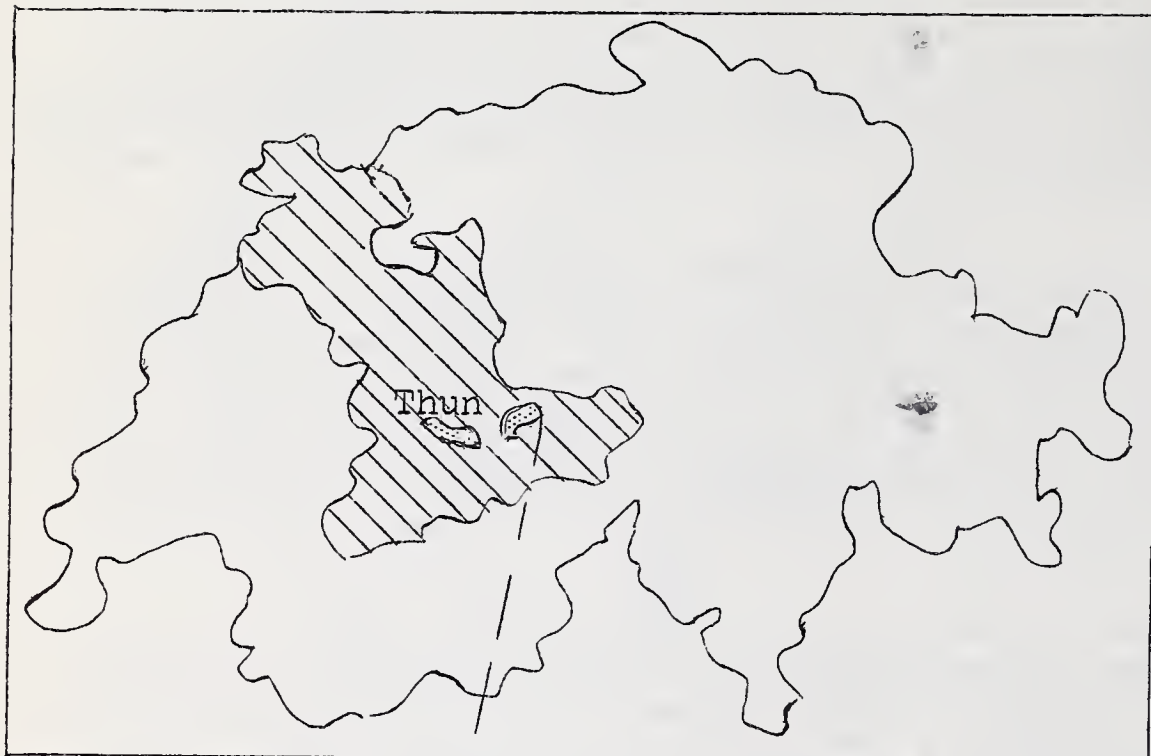
But to the Amacker family the most important is the Aar River, an all-Swiss river, in fact, most of its route lays in Canton Bern. It rises close to the Grimsel Pass in the southeastern corner of the canton, its swift descent to the Hasle Valley makes it unnavigable as it makes its bend at Meiringen and rushes to Lake Brienz. It is at this bend that it passes the Hasleberg, on which lays the Home Town of the Amackers - Hohfluh. It was in this river that the first wife of Simon Amacker was drowned causing Simon to re-marry and from this second wife came the branch with whom we are concerned.

The snows of the Alps give the Aar a distinctive blue color which it imparts to Lake Brienz; it crosses the isthmus at Interlaken, through Lake Thun and then enters its fertile plain. Now it becomes an artery for travel which increases in volume as it makes a wide bend around the capital city at Bern, and continues on to the Rhine.

And so, we have defined there is no such thing as a Swiss; that the determining factor of his nationality is the exact locale in which he lives; that the locale for the Amackers is in the Bernese Oberland; and that in it is the Hasle Valley of the Aar River. Let us, therefore, examine the Home Base for the Amackers - this Hasle Valley.

OBERHASLE

With locations affecting the
Amacker History emphasized.
(See next page for map of the
Alpine Passes in the area.)



HOME BASE FOR THE AMACKERS

= HASLE VALLEY =

The Hasle Valley is located in the Bernese Oberland at south-eastern section of Canton Bern. It comprises the valley of the Aar River from its source, going northwest to where it enters Lake Brienz. Nineteen miles from the Grimsel it passes the town of Meiringen, makes a bend to the left at the foot of the Hasleberg. It is upon this Hasleberg that is located HOMFLUH, the Home Town of the Amackers.

Hasle is also spelled Hasli. It refers to a bush type of tree that grows in the vicinity, similar to the hazel tree, and its nut is likened to a filbert, or hazelnut. These do not branch out until at a good height from the ground, and the lower stalk was prized as an alpine stock for climbing. (And there goes another tradition, for 'Hasli' was supposed to be translated into 'Little Rabbit', inaccurate because rabbits are not common in the Alps). Politically, the area is known as the 'Oberhasle'; the subdivision in it, south of the Hasleberg is referred to as 'The Hasle-thal', i.e., 'below the Hasle' (mountain).

At present, 1957, this area is showing remarkable growth. The Aar river is being developed for hydro-electric power with 5 immense generating plants between the Grimsel and Meiringen. At the approach to Lake Brienz, where the valley flattens out, has been constructed a large air force base, with over 100 planes being stored inside the adjacent mountain. Where in 1951, Meiringen had a population of 3,100, there is strong reason to believe that figure has doubled because of these power plants, the air base, and the increased popularity as a tourist center.

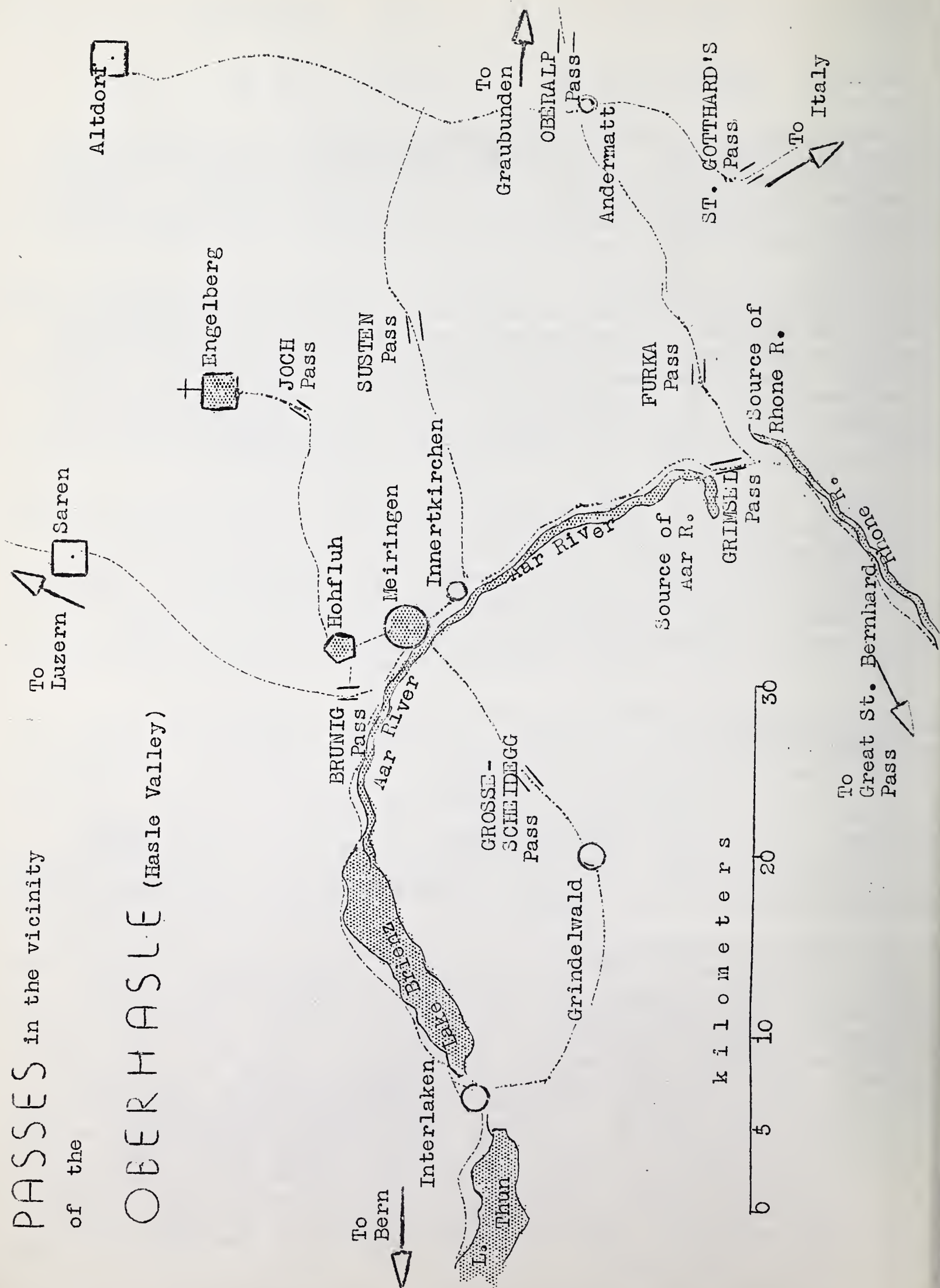
From ancient time the Hasle has been known as a 'going-thru' place - the Grimsel-Brunig route to Luzern. In addition, there is the Joch Pass from there that leads to the Canton Uri through a corner of Obwalden, and its important monastery of Engleberg. Since this route is fit only for foot travel, an alternate route for auto traffic has been developed in recent times, via the Susten Pass. Finally, there is the Gross-Scheidegg Pass that goes from Meiringen to Grindelwald, and thence to Interlaken. Meiringen, then, is the focal point for five Alpine Passes, three of which, Grimsel, Brunig and Joch, have been of strategic importance from the time of the Romans.

The natives of the Hasle appear to be of different physiology than their neighbors to the west. This is brought out in the variance of their dialect, dress and customs. They are adept at Swiss-type wrestling. We might as well throw the Amacker wives into hysterics: Paul Guiton in "Switzerland - North & Central" (p. 62) writes: "The men of the Hasle are renowned for their prowess in the arts of love and war". (Ed. Who, me?). The origin of these folk is bathed in legend, and show a definite affinity for their neighbors in Obwalden, Uri and Schwyz. In the museum at Meiringen is an ancient sage "Ostfriessenlied" (77 verses) relating how starvation in Sweden and Friesland back in the Fourth Century caused the natives to draw lots and every tenth man was forced to seek livelihood in regions further to the south; how they moved across Germany, the Rhine and into what is now Schwyz, Uri, Obwalden, and finally into the Hasle. The facts are controversial, but the tradition remains strong in that area.

At any rate, these people adopted the civic proprieties of the Alamanni race with each family owning as much property as they could personally

PASSES in the vicinity of the

OBERHASLE (Hasle Valley)



172

cultivate, and the balance of the land in their commune belonging to the Marktgenossenschaft. This is a cooperative venture with all citizens holding equal rights, as to the disposition of the land, its products, and its wood rights. They held the right of Reichsmittelbarkeit in the Holy Roman Empire, and were governed by an 'Amman' appointed by the Holy Roman Emperor directly, or elected by themselves. This meant they were responsible only to the Holy Roman Emperor himself, and not to an authority he might delegate. It placed them beyond the restrictions of the feudal system. Being as isolated as they were, for practical purposes, this made them independent. It was similar to the way those in Uri Schwyz and Obwalden lived.

As will be brought out at its proper place in the study of Swiss history, the city of Bern built its might on the military and not the commercial. The patrician families ruled as an oligarchy, allowing its subjects plenty of freedom as long as they stayed in line, but any deviation brought harsh retaliation.

In 1310-11 the Hasle lost its imperial immediacy when the Emperor Henry VII gave the land to the Lords of Weissenberg in forfeiture for money owed to them by him. These lords went to an excess in collecting tolls from the Brunig and Grimsel Passes, and in 1332 the city of Bern went to the aid of those in the Hasle and forced the lords to cede the mortgage to the city of Bern. (Bern always saw to it her credit was good with the bankers in the city of Basel.) From this point onward, the Hasle was a part of Bern. In the various conflicts this city had, Hasle stood firm with it, and as a result gained the favored position, being allowed to retain greater prerogatives than any other bailiwicks, having almost complete autonomy in civil affairs.

This relationship was disrupted during the Reformation. Just over the Joch Pass in Obwalden is the monastery of Engleberg and it exerted great influence on these people, keeping their records in time of stress, etc. When Bern took the side of Protestantism, local armed conflict erupted among the residents of the Hasle, 159 Protestants against 107 Catholics. The Catholics were successful, and pledged allegiance to the monastery at Engleberg. Bern was not one to mince matters, moved in with dispatch and removed the special privileges, ceased to call them "friends and Eiquenots", and treated them as 'subjects' until 1790.

Iron ore had been discovered in the district, and with the introduction of artillery, slightly before the Reformation, a local source for the production of cannon balls would place Bern free from imports. Smelters were constructed in the vicinity. Friction developed because these smelters required large quantities of cordwood, 1,000 cords annually. From the days of the Marktgenossenschaft these were cut communally. Bern felt differently - 'the tail went with the hide'! With the deforestation came floods and in 1628 the people rose in revolt and destroyed the smelter at Meuhletal, (Oberhasle). Of course, Bern retaliated. Production in the valley continued until 1813, although it never was profitable. Therefore, as Swiss history is studied the reader with an interest in the Amacker family may have an appreciation of the intimate background in relation to the general trends of the Canton Bern, and the neighboring cantons of Uri, Schwyz, and the sub-canton Obwald.

Two forces in nature penalized the physical habitation of this region, and particularly of its main town, Meiringen. A peculiarity in the atmosphere is a strong wind, dry, hot, animal-like in its ferocity (see 'The Ill Wind, Appendix'). It will turn a glowing ember into a conflagration within moments and carry it long distances. The buildings being of wooden construction, until 1892, they were burned time and again,

Communal
Coat-of-Arms



GALA DRESSES of the

H A S L E B E R G

Commune

BRIDAL:

White
Skirt

Black
Apron



SUNDAY:
(gala)

color,
Blue

Printed
Scarf

Large
Straw
Hat

Photo, courtesy Schweizerische
Trachtenvereinigung -- Zurich

The men and women of Switzerland had dress typical of the area from which they came. Some cantons had these standardized. Bern breaks them down to communes. The above are the dresses for Hasleberg. Contemporary clothing is the same as all over Europe, but the Gala Dresses are brought out for celebrations. When grouped with others from neighboring communes - each distinctive - the result is most picturesque, and colorful.

especially in 1878 and 1891. That is one reason you do not see picturesque and historic buildings in the Oberhasle.

A second reason is the disastrous floods from the Aar, and its tributaries. Because of the marshy condition of the land on the left bank of the Aar, Meiringen was forced to build on the right, or east bank. Directly behind it is the Albach Falls caused by the juncture of three fast flowing mountain streams. The soil from along their banks with debris of all kinds, soil, slate, even trees, would clog up. These would dam the water until the accumulated pressure would force the mass over the Falls and onto the town. In 1762, a disaster of this kind destroyed the greater part of Meiringen, the debris being accumulated to a height of 20 feet, a black border on the church indicates it rose in that building to 13 feet. Floods, the years 1618, 1703, 1733, 1831, 1858, 1860, and 1867 being the most prominent, finally caused amelioration of the rivers and swamps in 1866, and although its cost then of 2,800,000 francs took the district 60 years to pay off, it is now reaping the rewards.

Recalling from 'The Lay of the Land' the downward slopes of the Alps the Hasleberg (mountain) height of 6,600 feet will not make it a giant among those in the Bernese Oberland. It does not have the cliffs, glaciers, nor crevices to challenge the Alpinist. On it is a continuation of the great forest that gives the canton of Unterwalden its name 'under the forests'. The mountain contains many trees of fir, maple, birch, and the hasle. It adapts itself to the growing of fruit trees; pears, peaches, apples, etc. It has large pastures and grazing areas. Hohfluh translates into: "grazing land that is high (in the Alps)". Its exposure to the rays of the sun from the south make it an excellent agricultural site. The afore-mentioned wind, 'the foehn' is said by an old proverb: "two days of foehn is worth a fortnight of sun". Even in 1957, the region is most sought after by those who like peace and relaxation for an outing, attested by the number of hotels.

Along the western side of the Hasleberg is the ancient and historic Brunig Pass. At its foot is a juncture with one route leading to Meiringen and the Grimsel; the other to Interlaken and Bern. Meiringen has an elevation of 1,984 feet, the Brunig Pass 3,350 feet. A mountain pass is the easiest method to cross, and not necessarily at the highest point. Having made the crossing, the route continues through Obwalden, its capital at Sarnen, and on to the ancient city of Luzern, 28 miles from the Brunig. Rather than follow the Aar River by coming directly down to it from the Brunig, an alternate route went along the Hasleberg past Hohfluh, Goldern and into Meiringen. Hohfluh is at an elevation of 3,442 feet making it slightly higher than the pass, yet still about 2,000 feet from the summit. It is about 2-1/4 miles from the pass. Coins from the Roman era indicate Hohfluh was frequented in those times although there is no record of its being continually inhabited. It has been estimated its population is about 150, and it is the communal center for the Hasleberg commune (not for the Oberhasle District, which is at Meiringen). The listing of several hotels and resorts indicates its popularity as a tourist center. It is an hour-and-a-half walk to Meiringen.

In this same general area are hamlets associated with the marriage of our ancestor Simon and his offspring - see Genealogical Charts. Simon came to Hohfluh from Lugern in the late 1700's. Lugern is so small that it is not listed on the most detailed maps of the district. A former resident of the valley, Otto Anderegg, New Glarus, Wisconsin, located it for the writer. It is on the south side of the Aar, close to the

famed Reichenbach Falls, the area is referred to as the Hasle-Thal, in the Oberhasle. Simon was born in that town in 1746; the first five of his children by his second wife were also born in Lugen, indicating he still maintained his residence there. The sixth child's birthplace is indicated as Hohfluh in 1794, as were the subsequent two children (including Kasper and Melchior - who later emigrated to the U.S.). Therefore, it is logical to assume the family must have moved between Sept. 26th, 1792 and April 27th, 1794. With the last son, Johannes, emigrating to the U.S. in 1870, the Amackers could not have been associated with Hohfluh for much over three-quarters of a century. Perhaps Lugen is more of an ancestral base. Nevertheless, as the Amackers of our branch who did leave for America left from Hohfluh, as they were born and raised in that hamlet, it is considered the Home Town. There are but two Amacker men buried in Hohfluh, this original Simon, and his son Simon. The others either left for the United States, or died in foreign military service.

INSIGNIA for the OBERHASLE DISTRICT Coat-of-Arms; & Flag

Tracing made from a drawing made especially for this study by the Staatsarchiv, Kantons Bern.

This flag is pictured being carried by the "Men from the Hasle" in the Battle of Laupen - 1339 - so, the emblem has been in use for at least 600 years.

See page 18, coat-of-arms of HASLEBERG COMMUNE.



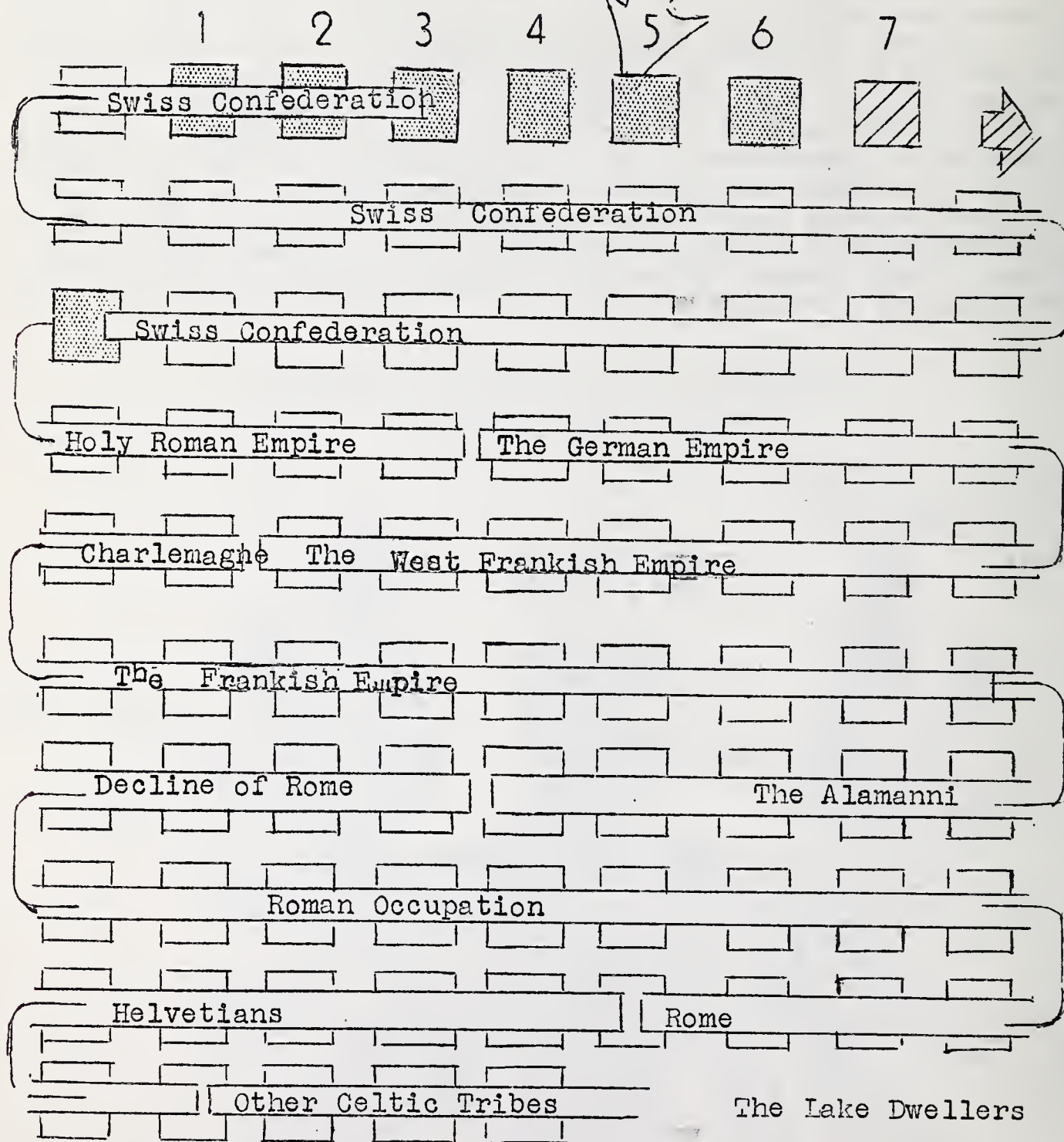
Colors:
figure - black

crown, beak
and legs --
yellow

tongue--red

This Is Me

□ 1 generation;
i.e. 25 years



85

Generation:

- | | | | |
|---|----------------------------------|---|---------------------|
| 1 | Great-great-Grand-father - SIMON | 4 | Father - JOHN RALPH |
| 2 | Great-grand-father - KASPER | 5 | The Writer |
| 3 | Grandfather - JOHANNES | 6 | His Sons |

□ NEXT
?

WE SALUTE THE LITTLE PEOPLE

On the opposite chart, let one square \square represent one generation, i.e. 25 years; let it represent one man. Those in black are the generations whose names are known to us, there are six such squares, six generations. The first recorded date in Swiss History is 250 B.C. Therefore, from the time of the first black square back through 75 additional generations there were ancestors whose names we do not know.

It matters not if their name was always Amacker, or Schmidt, or Bernstein, or Glug. The official who corresponds to the City Clerk at Meiringen advises us there is an Amacker name in their church directory back to 1564, and research may go back even further. 1564 would only reduce the number by eight; there would still be 63 squares, or sixty-three generations of men and women why by the mere fact they lived and begat sons and daughters made it possible for this to be written and read. And that number is just the coverage in recorded history.

No Amacker has warranted a biography. No Amacker has stamped his name for All-Time. Yet he is as important as the air we breath, much more than the names of the Caesars, the Chieftans, the Emperors, the Kings, the heros. As we make our study of Swiss History this unknown is in all the backgrounds; is with the hundreds of his associates, the supporting cast to which the stars play their parts, no matter where he may have lived.

But the chances are pretty strong he, his family, and these associates did not know they were making history. Every morning was a new day, and the personal problems it presented were of much more concern during a greater share of their lives than the flow of history - the providing of shelter and food in the larder; the marks of Phillip in school; whether, or not, Katerina would find a happy marriage; the repair of a chair in the kitchen. Those were the skein of their lives.

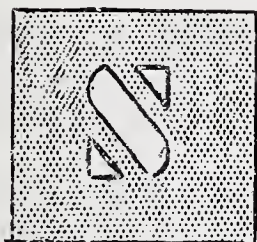
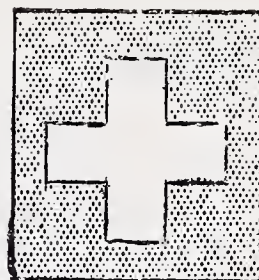
Durant in his 'Age of Faith' calls attention to the fact that each generation in even what we now refer to as The Dark Ages felt their age was much the superior to those before (in their case they had the progress of religion; the security of the feudal system). This is being written when the destructive power of the atom bomb is understood. In 1139 the Second Lateran Council of the Church of Rome banned the use of the newly invented cross-bow as hateful to God and unfit for the use of Christians. Pope Innocent III at the end of that century, prohibited its use in stronger language. Yet, slightly more than eight hundred years later we feel we have the most destructive weapon of all time, and eminent churchmen decry its use.....we are Modern! Those of 1139 were modern, too; and those in the times of the Lake Dwellers.... and.....! ! ! Yet we read about Guided Missiles, comment upon them in one breath, and spend the next sixth breaths discussing the local gossip. We are the supporting cast for 1957.

Not that the Amackers were not civic-minded. They could not control events that are recorded in destiny any more than can the present generation, but the mere fact they lived to bring us on earth warrants acknowledgment as we leave the personal background, and start the study of Swiss History. The accumulation, it is hoped, will bring the reader to a better understanding of the Swiss in general, and give an Amacker an appreciation of his forebears. To those only interested in the Amacker part of this tale, they may be picked up in a hundred, or so, pages starting with the section "The Begats B'Gad!"

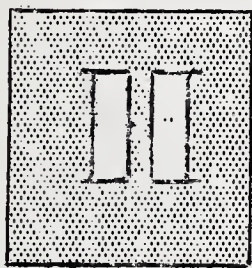
Here Come the Amackers
Part 1 - Our Swiss Background
Division 2 - Swiss History

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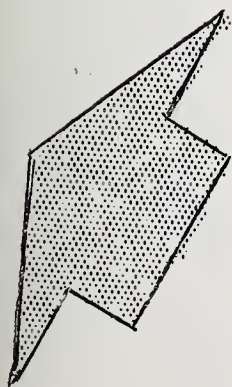
DIVISION 2



WISS



INSTODIRY



DIVISION 2

Section 1 - Historical Beginnings

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Historical Beginnings

Lake Dwellers

Helvetii

Romans

Romansch

Lombards

Burgundian

Alamanni

Church of Rome

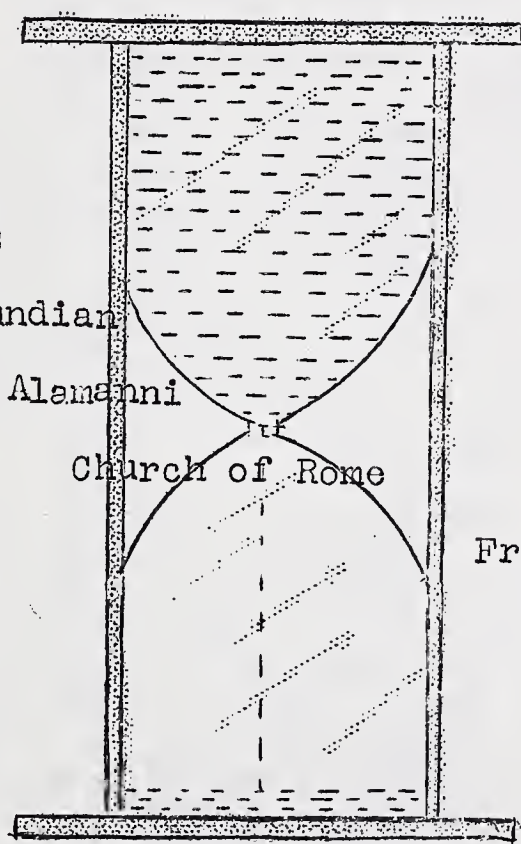
Frankish Empire

France

Germany-Austria

Important Houses

Alpine Passes



the CELTS

▲ Lake Dwellers

Minor Tribes:

Allobroges
Leponitii
Raurici
Sequani
Vibeni
Vindelici



MAJOR CELTIC NATIONS:

HELVETII

RAETI

GAESATAE

Pre-Historic

Remains of more than 140 sites on Swiss lakes indicate the Lake Dwellers were residents throughout present day Switzerland, but knowledge of them is confined to exhibits in museums. A lapse occurs until the Celts appear around 600 B.C. in the area and lap over into adjacent territory. They were not a political unit, but a conglomeration of hostile states divided into three nations, or confederations, and six independent minor tribes. Of the three nations, the Raeti settled in Graubunden (see "4 Basic Races") around 600 B.C.; Gaesatae settled in what is now Wallis, the southern canton; while the third was the most wide-spread and important, the Helvetii.

Helvetii

In the plain region of Switzerland, between Lakes Geneva and Constance, between the Alps and the Jura, settled the clans whose name has come down as the original Swiss. They were nomads, a war-like type of people led by a chieftain, but no sets of laws, nor legislative procedures. The first recorded date in Swiss History is 250 B.C., being a battle. In actuality, these held the same relationship to modern Switzerland as the Indian to the present residents of the United States. They were the fore-runners, romance has given their names to localities and institutions - Helvetic - just as in America we have Indiana, Chippewa, Chicago, the Loyal Order of the Red Men. But the Helvetii were conquered by the Romans, and then the Alamanni, and in reality left no imprint, no language derivatives, no settlements, nothing that says "From these we come!"

Being continually at war with the German tribes, and because the great natural barriers of the Juras and the Alps limited the territory of their raids, they were easily persuaded to emigrate by one of their noblemen Orgetorix into fertile Gaul. This migration was to be permanent, and in realization of which they completely burned their villages and homes. A rendezvous for all tribes was set for March 28th, 58 B.C., near Geneva where an immense horde of 380,000 people gathered complete with the possessions they could carry in their carts, and their livestock. Julius Caesar was searching for an excuse to enhance his military reputation, and did not look with favor upon the addition of this host of fighting people to those of Gaul. He parleyed with them to gain time for the arrival of more legions. Meanwhile, the Helvetii moved north and westward to the hamlet of Bibracte at the crossing of the Soane (the modern village of Autun in Burgundy). Here Caesar engaged them, and although the Helvetii fought desperately, their military skill was no match for the Romans, and by sunset they were put to rout. Caesar records there were but 110,000 left. He gave them honorable terms, and forced them to return to Switzerland before the Germanic tribes moved into the void. They continued to exist under Roman occupation, but **they** were no longer a force.

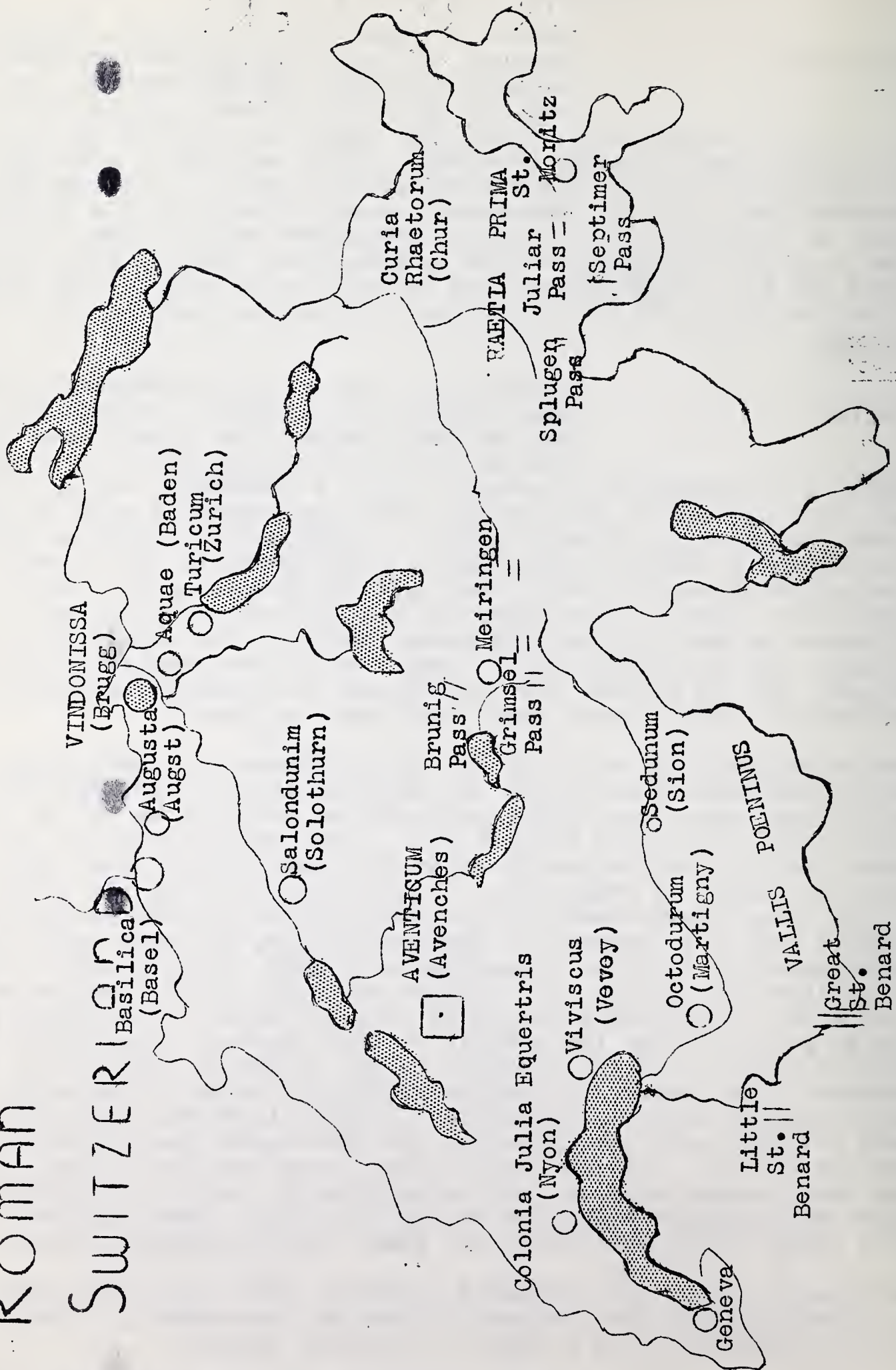
Next year, 57 B.C., the Gaesatae in Wallis were conquered, and by 15 B.C., the Raeti in the isolated valleys of Graubunden, so that all of present Switzerland was a part of the Roman Empire.

Rome

In the beginning of their occupation, the area of Switzerland was important to Rome as a garrison point in which to prepare for their invasions against the Germanic tribes. With these frontiers pushed backwards, and the boundaries protected, the

ROMAN

SWITZERLAND



the prominence of these posts diminished, and other sites were developed to enhance communications between the more populous provinces and Rome. Switzerland was a 'going-thru' place; it did not become a major province, or colony. The soldiers and civil administrators were brought to the regions from all over the Empire, served their tour of duty, and advanced to a more attractive location, or returned to Rome. Their time of residence may be compared to that of the American soldier at a fort during the Opening of the West. Aside from ruins, the founding of some present day cities, the laying-out of still-used routes (roads) and the introduction of Christianity, no influence of Rome has been incorporated into Modern Switzerland.

There were two main points for crossing the Alps: one, in the western region culminating at the eastern edge of Lake Geneva; and the other, using the several passes in the Graubunden and as much of the Rhine River passage as possible.

Books have been written on the route Hannibal took his elephants across the Alps, and the pass has not been conclusively proven. Caesar is known to have made use of the first developed Little St. Bernard Pass, as well as the later and still prominent Great St. Bernard. Both these routes led from Italy to Octodurum (Martigny) on the Rhone River, passed the eastern side of Lake Geneva and at Viviscus (Vevey) the route divided. One branch continuing around the Lake, through the city of Geneva, and into southern France, and Spain. The other branch of this route continued through the plain region, entrance into Gaul blocked by the Jura mountains, to a point just north of the present city of Solothurn where again it subdivided, one route going directly to the Rhine at Augusta Raurice (Augst); the other to the military headquarters on the Aar at Vindonissa (Brugg). Rome always provided for an alternate route, and the reason for selecting this site will be seen after describing the second main route, via Graubunden.

Utilizing Lake Como, two Alpine passes facilitated passage farther to the east, the Juliar and the Splugen. Both of these converged upon the city of Curia Rhaetorium (Chur) and the upper Rhine. Shortly thereafter, a selection was allowed: via Lake Wallen, Lake Zurich, the Limmat River to the Aar River and thence, to the Rhine again; or continuing on the lower Rhine, the traveler could go through Lake Constance, but the Falls of the Rhine had to be negotiated on foot, before that waterway could again be used. Therefore, by locating their military headquarters where they did, troops could be speeded to the lower Rhine or to the upper Rhine via the Lake Zurich route.

But there was a further alternate: returning to the Great St. Bernard route, it joins the Rhone River, but instead of following it to Lake Geneva, the opposite direction may be taken following its valleys to almost its source. Here, travel may be continued eastward via the Fluggen Pass to Chur, and the upper Rhine; or near the same point of the Rhone, the Grimsel Pass afforded passage northward into the Hasle Valley, over the Brunig to Lake Luzern, the Reuss River, and to the Aar close to where the Limmat joined it. Vindonissa, therefore, was the key to efficient troop movement for all routes. To protect the Grimsel, Rome established a small fort on it, and a small post at Meiringen.

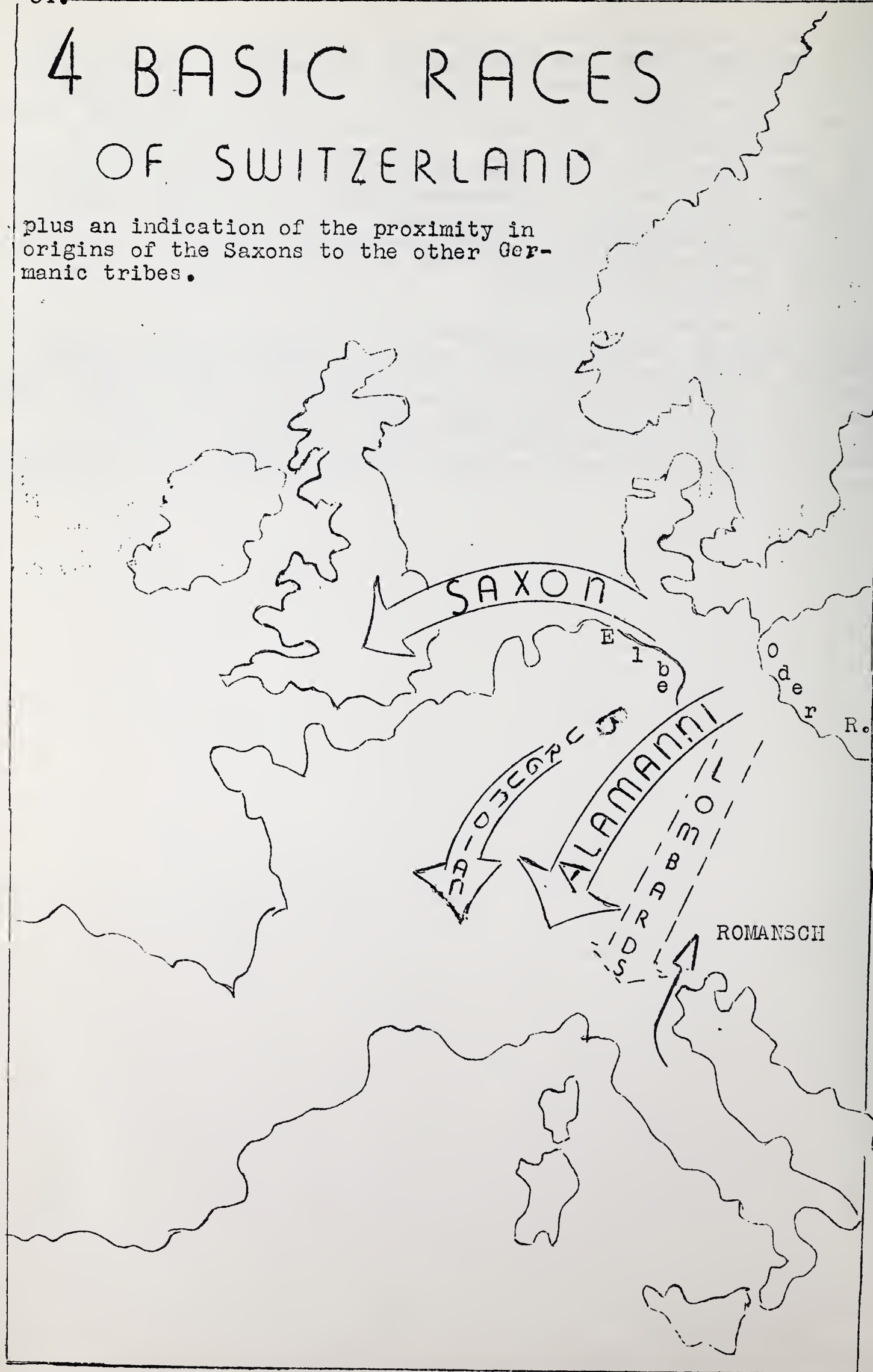
Switzerland was used as a 'going-thru' place prior to the advent of Rome, but it was this civilization that laid the routes that are used to the present, and located sites that have been occupied ever since. That is her greatest contribution.

In addition to those mentioned before, the present city of Sion was known as Sedumnum; Basel was fortified by the Emperor Valentinian at the bend of the Rhine and named "Basileia" - Greek for 'The Royal'; their capital was at Aventicum, now known as Avenches; numerous Summer Homes were established on the shores of Lake Geneva, centering at Colonia Julia Equestris, now Nyon. The massacre of the Christian Legion of Roman troops by other Roman troops gave the location of the site in Wallis the name of its martyred leader St. Maurice. The invasions of the Alamanni from Germany caused a fort to be built at the present Solothurn (Salodurum); Zurich was called 'Turicum'. The mineral waters at present Baden (Aquae) were used by the Romans, as were those at St. Moritz in Graubunden.

So, for 400 years Rome occupied present Switzerland; first to push back the hordes from the north; then to exist as a communications center; and finally, in the futile effort to stem the still savage tribes that culminated in the Fall of Rome. But such was the weakness of its fabric that after these tribes made their final invasion, nothing remained. The cloth could be rewoven to fit the pattern of the invaders. Switzerland was at last ready to take the racial shape that would serve unto the present.

4 BASIC RACES OF SWITZERLAND

plus an indication of the proximity in origins of the Saxons to the other Germanic tribes.



4 BASIC RACES

35

1204130

ROMANSCH

LOMBARDS

BURGUNDIANS

ALAMANNI

Romansch

In the 600's B.C., when the city of Rome began its aggression, it came into contact with the tribes of Etruria (modern Tuscany) which they subdued. Rather than submit to its domination this tribe fled northward into the modern Canton Graubunden under the leadership of their Prince Rhaetus, and settled in the many valleys of the Alps, giving them the isolation these people desired. Although nearly 600 years later they were again conquered by the Romans and designated as a province - 'Rhaetia Prima' - although the importance of their several Alpine passes caused continual traffic over their lands from those times unto the present, these people remained as 'stand-offish' as they could possibly make it. Aside from their capital at Chur (1957 pop. 10,000) there are no large towns, but many small pockets tucked into the Alpine valleys where they continue the customs and traditions of their ancestors. Their homes have a distinct type of architecture. Although only affecting about 40,000 of the population of Switzerland their ancient tongue Romansch, which is the closest approach in modern times to classical Latin, was designated as one of four National Languages of Switzerland in 1937. Small in number as they are, their distinctiveness makes them one of the four Basic Races in Switzerland, the only one to precede the break-up of the Roman Empire.

The break-up was not an over-night occurrence. For almost two hundred years prior to the Fall of Rome, the savage tribes made undulating attacks upon its frontiers; pushing these back, losing a battle, fighting again, and pushing the boundaries back just a little more, until by the 400's Roman civil authority was non-existent. As related to Switzerland three races moved into the void and set the pattern for the stock of the modern nation.

Lombards (Italian)

From Scandinavia came the 'Long Beards' into the northern part of Italy, and established their capital in the Roman city of Mediolanum (present Milan). This race, when fused with those that were there, give different characteristics from others in the Italian peninsula which exist at the present. For a while these people dominated most of Italy, even to holding the Pope in subjugation, but Pepin of France in the late 700's came to his aid and diminished the power of the Lombards. They retired to their northern areas in Italy and formed their cities into separate administrations united into a League, or confederation, that in time was to be the pattern on which the forerunner of modern Switzerland, The Perpetual League, was set. It was from this stock that the Italian part of Switzerland, the Canton of Tessin, and parts of Canton Graubunden, is derived.

Burgundian (French)

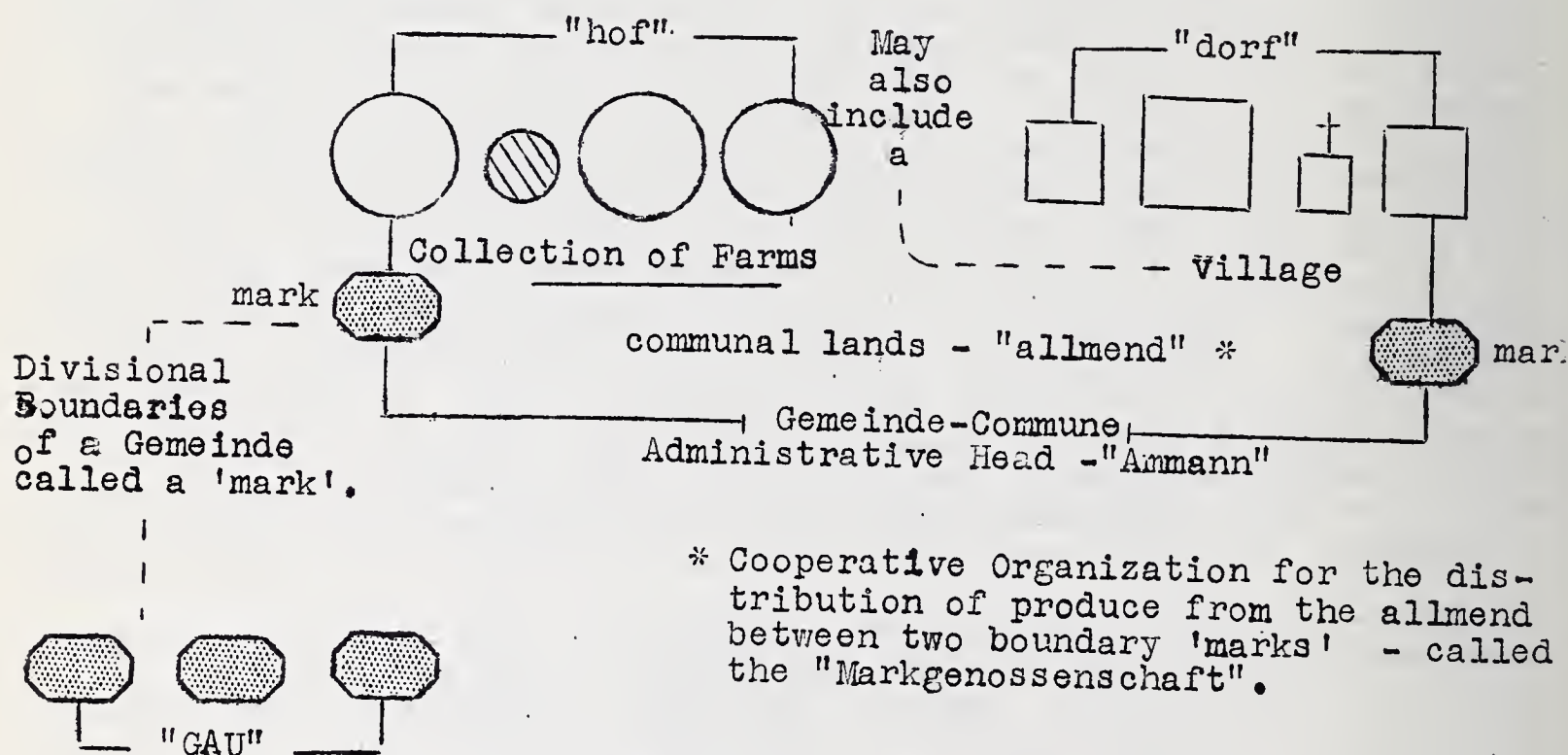
Into the eastern areas of Gaul from their establishments close to the present-day city of Worms, Germany, came the Burgundians in 443 A.D. These people assimilated rather than conquered by devastation, laying their civilization on top of what Rome had left. They added their language to the Latin dialect of Gaul, making modern French easy to trace back to the tongue of the Romans. They also melded their laws and forms of government giving it a Gallic touch. They settled in existing towns and communities and allowed the buildings to remain (although they built in wood because they did not understand

THE ALAMANNI'S CIVIL ORGANIZATION

An
Individual
Farmstead



"Einzelhof"



* Cooperative Organization for the distribution of produce from the allmend between two boundary 'marks' - called the "Markgenossenschaft".

A collection of 'marks' called a 'Gau'.

In the Times of the Holy Roman Empire :

Aargau - Aar gau
(Aar River) (Marks)

Thurgau - Thur gau
(Thur River) (Marks)

Gauleiter : leiter gau
(leader of) (collection of marks)

"Hundreds" - referred to a collection of 100 individuals, or families. In the beginning, administered by a 'count', or 'duke' - "herzog" this referred to his duty to actually lead his troops in battle, not to direct them from the rear.

The right of 'Imperial Immediacy' "Reichsunmittelbarkeit" applicable to a Gemeinde, or a district. It made the inhabitants responsible directly to the Holy Roman Emperor without going thru an intermediary count, duke, or king. His, the Emperor's, authority could not be delegated. It virtually gave community independence, and hence, was sparingly bestowed.

This civic pattern of the Alamanni was retained over the centuries as basis for the foundations of modern Swiss governments.

masonry). They inter-married with the natives, and were not too difficult to convert to Christianity. Nevertheless, the Burgundians did change the Old Order, and their impact is still felt in the French section of modern Switzerland.

But the greater part of Switzerland, the Germanic part of Switzerland, was to be over-run by a vastly different race - the Alamanni.

Alamanni
(German)

From the vicinity of the Elbe River in Germany came a tribe across the Rhine River, and established the Germanic pattern for Switzerland.

If not a part of, they were closely akin to the Swabians, that played such an important part in other areas of Europe that has German traits, and who were prominent in that part of Germany adjacent to Switzerland at Lake Constance. This tribe was the ALAMANNI - 'Of the People'.

By the second century, the Germanic tribes had developed into three main divisions as affecting the development in Europe. 1.) The Saxons, who were troublesome until subdued by Charlemagne, and who invaded England and established its racial background. 2.) The Franks, who conquered the Burgundians and sufficiently changed that territory to give it their name - France; and 3.) The Alamanni, who established the Germanic derivatives, not only in Switzerland but throughout central Europe, and from which comes the French word for Germany - "Allemagne".

Amminanus Marcellinus writes of them in the second half of the Fourth Century: "This race was ruled by 14 separate Kings, each independent of the other and connected by no central government. Occasionally, for warlike purposes, they joined under one chieftain for a battle, but as soon as the battle was over the union fell apart." From the Second Century they were at continual war with Rome. They utterly destroyed the Roman capital of Switzerland at Aventicum to a point it was never rebuilt. To retain them, a fort was built at present day Solothurn (Salodurum). They were never wholly conquered by Rome, although they were beaten numerous times and forced back across the Rhine. Indicative of their feeling of equality is the insistence of the common warriors at the Battle of Strassburg in 357 A.D. when, prior to its start they required their chieftains get off of their horses and fight on foot with the rest of them in case the fight caused a retreat.

These, then, were the forefathers of Germanic Switzerland when they moved across the Rhine permanently in the first quarter of the 400's, A.D. Unlike the Burgundians they destroyed what they conquered, preferring to start from the beginning. They despised the confinement of walled cities, in many cases destroying, or allowing them to decline thru lack of occupancy. When necessary, they preferred to build their own communities, but mostly a man would settle with his family, serfs and slaves on a farm by himself. The topography of Switzerland admirably adapted itself for this type of settlement. A man was allowed to own as much land as he could till in a day, with adjustments being made for changes in the size of his family from time to time. Land not so cultivated was held for joint ownership and use - the almend (see chart on opposite page).

Herold, in his excellent book "Swiss Without Halos", devotes a chapter expanding the thesis the Swiss have always wanted to maintain the Status Quo, i.e., they want to be as free as their fathers had been. Of course, ownership and control of land was the primary requisite for livelihood, and toward that end they would willingly sacrifice their

lives. Therefore, not only for their contribution of the Germanic tongue, but because of the civic and property heritage are the Alamanni of such vast importance to the Swiss. Inasmuch as they lived on farms, or small settlements, there is not much mention of this race in medieval history. They are absorbed into wider streams, but when the time for their independence appears their descendants have kept their heritage.



A Rule by Personalities, rather than by Institutions

The Roman Catholic Church

The one basic thread running throughout the Medieval Period is the Church of Rome. With no disrespect intended, it must be recognized it was at many times as much concerned with establishing itself politically, as it was with affairs of the spirit. It was not the sole exponent of Christianity, it was not accepted as the only spokesman. Hence, it was forced to become deeply involved in things temporal to maintain its position, to expand, to spread its doctrines of Faith. In fact, at one point and for several centuries it became a territorial power, a separate state - The Papal States - complete with its army. As a state, it entered alliances with other temporal powers, incurred the enmity of those with whom such alliances were not favorable, and the selection of its head, the Pope, became as viciously sought after as any political plumb.

With the removal of the Roman civilization, the thin Christian veneer of the natives was gone, and the religion of the invading tribes was accepted outside the Italian peninsula. Clovis of France did not accept Christianity and make it the religion of his country until almost 500 A.D.; the conversion of the German tribes was even longer. It took time to make these conversions permanent, concessions had to be granted and political acts were given the cloak of religious respectability.

The Church went along with the trend to feudalism. With inheritance passed to the eldest of the sons, the remainder often entered a religious order, and where these sons were from a powerful house, brought along with them wealth and temporal backing. With the donation of land to the Church, or one of its orders for remission of sins by the laity, they grew in wealth and possessions. Therefore, conditions were ripe for the Church's rivaling in money, land, buildings, and influential backing of the greatest of political rulers. Locally the heads of the monasteries became actual temporal powers, known as Prince-Abbotts, having their own armies, and participating in local and state political intrigues. The distaff side followed the same route with the nunneries and Abbesses owning vast holdings, and having in their cloisters high-born ladies with strong temporal inheritances.

Consequently, throughout the Medieval Period and the development of nationalities, there is always the Church of Rome to be taken into consideration as the most potent of political forces. Furthermore, the history of Switzerland has this factor in most of its story. A separate section of our study will be devoted to its progress as regards theology, but the institution is also intimately connected with its civic history, for the peasants of Switzerland made a sharp distinction between secular affairs and that of the spirit and while most sincere in their devotions, also suffered the ban of excommunication when they felt the church was dipping into matters not of their concern.

Without recognizing the temporal and political factor of the Church of Rome, no study of the development of nationalities could begin to be made. And that the Church was governed by strong personalities, just as much as were the secular powers, must be taken into account if the continuity of this study is to mean anything.

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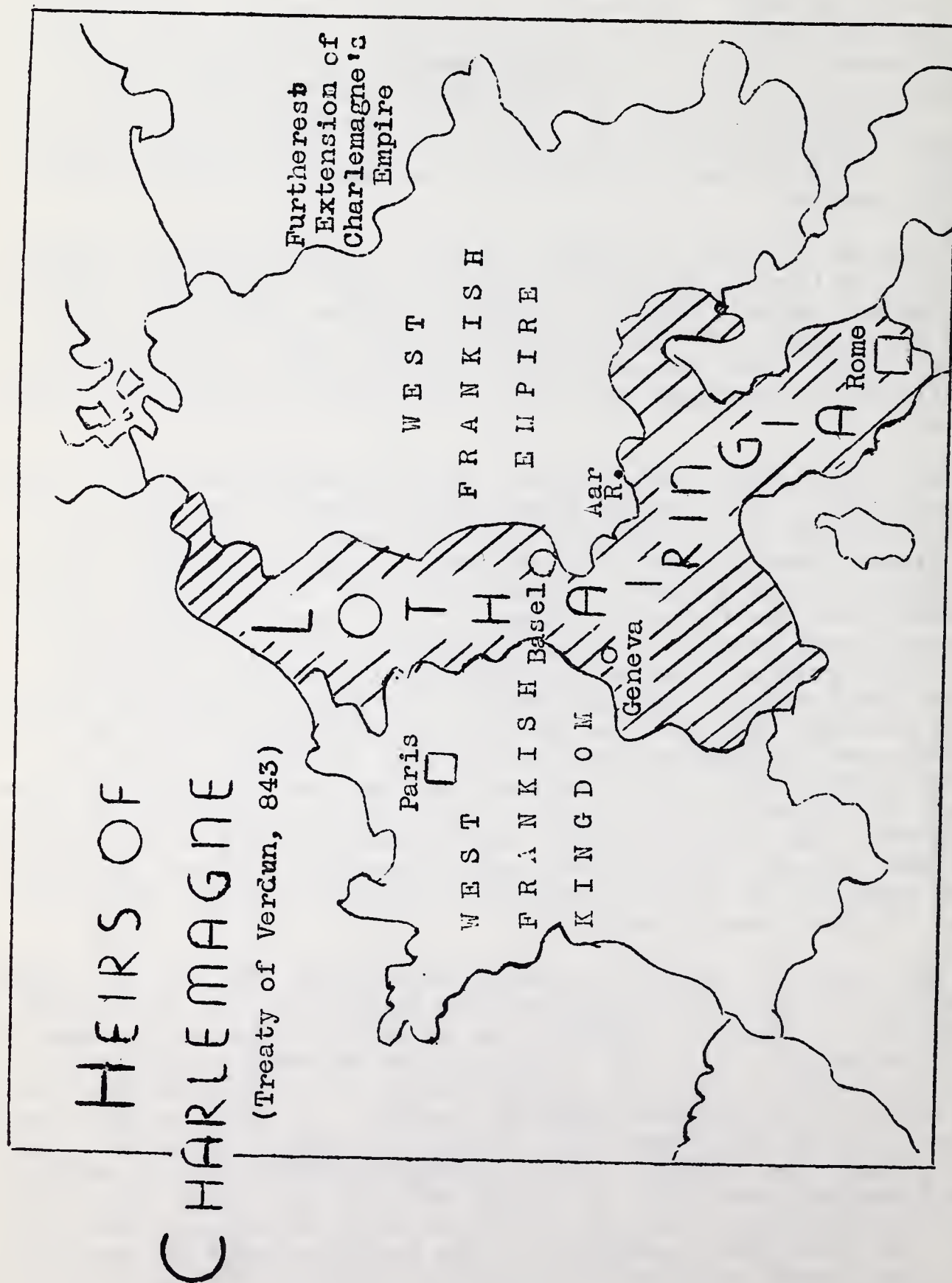
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Approximately one hundred and thirty years after the Alamanni and the Burgundians had established themselves in their new localities, they each felt sufficiently secure to expand their frontiers against each other. As so often happens, a third party stepped in and conquered them both. These were The Franks (freemen). Their origin was North Germany, with their western boundary the Rhine River from Koblenz to Holland on the North Sea. The tribes had banded together to fight the Romans and retained their central organization. Led by Clovis they defeated the Alamanni in 496 A.D. It was during the climatic battle he vowed to accept Christianity, the religion of his Burgundian wife, if successful. It coming to pass, he fulfilled his obligation, and established that faith for his tribe, and for the newly created Kingdom of the Franks. In 532, his sons defeated the Burgundians and their frontiers were secure.

To pay for these wars, land was given in lieu of cash and the feudal system started. Military leaders were given large tracts of lands and were called duces (dukes); these, in turn, divided their authority and territory to counts who were responsible to the duces. The counts made their own laws. The result was to diminish the power of the King, but that institution remained, and there was always a hereditary King of the Franks.

In 752, the throne of the Franks became vacant through lack of an heir; Pepin III (The Short) was elected King by the Frankish magnates, and strengthened his claim by supporting Pope Stephen II in the act of usurping political control from the emperor at Constantinople. The seat of the Roman Empire had been moved from Rome to that city in 330 A.D. The primacy of the Church of Rome for the west had been recognized in a restricted sense since the Council of Aries in 314 A.D. But it was a slow growing process, the acceptance of Christianity. A more immediate need existed for the papacy for the Lombards had beaten his forces in warfare, and laid seige to Rome. The Pope went to France, annointed Pepin and designated him 'Regent and Protector of Italy'. In return, Pepin went into Italy with his troops and defeated the Lombards and made his "Donation of Pepin", which established the Church as a temporal power, 'The Papal States', and created France as allies and defenders of the papacy. This close association was to last through the ages, and give an air of ecclesiastical sanction to the political manipulations of the French Kings.

In 771 came the dominant figure of the Medieval Age, Pepin's son, Charlemagne. Suffice to say, he lengthened the boundaries of the Franks from the Pyrenees in Spain to include the balance of Europe, except for Britain and Scandinavia. He took thirty years to subdue the Saxons and convert them to Christianity, but eventually he was successful, a matter of importance to we English speaking people. In 800, he was crowned Emperor of the West by Pope Leo III. To pay for these campaigns the lot of the small farmer was reduced, accentuating the tendency to serfdom, the groundwork having been laid by Clovis when he appointed duces and counts. Administration of local matters was well organized, and efficiently run. He took great interest in the establishment of schools and colleges, but these were mostly concerned with ecclesiastical matters, the Grossmunster (church) in Zurich is supposed to have been founded by him. But the entire structure was held together by the force of his personality, and upon his death in 814 the spread of the Franks was at its peak. His son Louis was not of strong enough personality to continue its limits to the extent Charlemagne had built.



EMERGENCE OF NATIONALITIES

Various partitions were made by Charlemagne's three grandsons, culminating in the Treaty of Verdun in 843. This treaty is important because it established the pattern for national divisions of modern Europe. The key to the partition is the creating of the Middle Kingdom from the North Sea between the Rhine and Aar River (Switzerland), across the Alps and to include all of the Italian peninsula down to Rome; the Soane Meusse Rivers were its most western limits. Exact definition of boundaries was not in effect in those times. In relation to the study of Swiss history the designation of the Aar River is important. This area was given to Lothair, and called 'Lothairingia', but being difficult to pronounce, it was shortened to Lorraine. The Germanic lands to the East were given to Louis and called the 'Eastern Frankish Empire'; while that to the West was given to Charles the Bald, and called the 'West Frankish Empire'. Therefore, there was created what in effect is Germany, and what is France, with a buffer in between. From the time of its beginning this buffer was, and still is, a bone of contention. With the naming of the southern part of this middle state Alsace, there evolved Alsace-Lorraine (Alsace being the closest to Switzerland) that is still the mixing point of the Gallic and Germanic peoples which continually breeds warfare. The Burgundians and the Alamanni may have created linguistic and civic differences, but the Treaty of Verdun set the differences in nationalities. Roughly speaking, as applied to the Swiss, it drew the lands to the east of the Aar River into the German fold, and that to the west of the Aar into the French. The differences have remained ever since.

F R A N C E

Despite the rise of dukes and counts to a point the office of King was of power in name only, France was a kingdom under a single ruler until the time of the Revolution. Four factors contributed to this solidity: 1.) the Kings were fortunate enough to have a male heir; 2.) the King saw to it this heir was acknowledged and fidelity pledged while he, the present King, was still alive; there were no quarrels over succession; 3.) holdings of land, not only of the King, were passed along to the eldest son and not dissipated through division among all the heirs; this insured continuation of powerful houses and elimination of factional quarrels to extend dominion; 4.) the strong alliance with the papal authorities giving royal action the appearance of holy sanctions.

Northmen swept down and conquered what is now Normandie, on the English Channel; the Kings of England dominated a large part of western France through claims by marriage; internal strife for long periods relegated the power of the Kings to an absurdity, but the nationalism of France maintained itself.

I T A L Y

When the seat of the Roman Empire was moved to Constantinople, the political structure of the Italian peninsula fell apart at the seams. Constant invasions by the barbaric tribes from the north created anarchy, and for self-protection, cities and neighboring communities looked only to themselves for protection and defense, creating castles and walled towns. The city of Rome fell from a population of one-half million to 50,000 inhabitants. Forty principalities emerged that were neither a part of, nor owed allegiance to any central authority. Even with the barbaric invasions ending, the countryside down to the Holy City were constantly ravaged as the various Christian rulers fought

their way to Rome to set up their candidate as Pope, or to endeavor to dispose of the contemporary holder. Because of relative freedom from these excursions, the region to the south of that city was allowed some degree of unification, and developed in The Kingdom of the Two Sicilies (the island and the part of the mainland dominated by the city of Naples). In time, this southern faction became strong users of Swiss mercenaries.

Italy did not become a single nation until 1870, it appears throughout this study in its component parts. Especially, the Piedmont region controlled by the House of Savoy; and Lombardy controlled by the Dukes of Milan.

G E R M A N Y - A U S T R I A

This area had the disadvantage for unification of being the point of origin for many of the tribes and clans that dominated western Europe. Rome was never able to conquer it completely. It has no heritage of a stable government. With the development of the feudal system, property was divided among all the male heirs, rather than to but one as the case in France. Hence, civic authority was piece-meal and unstable - "To the victor belongs the spoils" - unending turmoil. To pay for the costs of these wars and the erection of castles, the lot of the common man was harsh, to say the least. Christianity being imposed upon them by the Frankish emperors, the heads of states resented the acquisition of land and the increase in property by monasteries, abbies, etc., as well as the dabbling into secular matters even from the pinnacle at Rome. Toward this end, a degree of unification was made by the organizing of the German Empire, which in 1152 became known as the Holy Roman Empire. In practice neither it, nor its administrators, exercised control over the lands; it was an Exchange, or a Court of Appeal. To circumvent one house becoming dominant, the election of the Emperor was usually the weaker of the candidates. It was not inheritable. With the Church of Rome exacting more and more influence in temporal matters and to balance the influence of France, and the numerous strongly Catholic Italian cities, the members of the Holy Roman Empire endeavored to place their candidate in as Pope. Sometimes they were successful and then the individual members of the Empire would be strong, other times they were unsuccessful and friction would develop in the several feudal holdings with local religious orders, one calling for the cessation of interest in matters not concerned with religion, the other calling upon Rome to exercise the ban of Excommunication.

In considering the history of Switzerland, one point in politics that was the privilege of the Holy Roman Emperor to bestow is all-important to recognize, that of granting Imperial immediacy, the right to appeal directly to the Emperor without going through the lower echelons. This placed the holder in an independent position. It may be granted to an area, such as the people of the district of Schwyz; to a city, such as Zurich; to a religious community, a monastery, an abbey, a nunnery. It placed them outside the influence of the surrounding count, or duke, or king. To retain this right is the cause for the founding of the Swiss Confederation. Its members did not claim independence from the Holy Roman Empire until the Peace of Basel in 1500, and every treaty and alliance until that time contained specific mention of this loyalty. It was the Dukes of Austria and the House of Habsburg, while members of the Holy Roman Empire, endeavoring to make these peasants accountable to them, that lead to all the conflicts. That is the secret to understanding the development of Swiss independence. When Habsburg held

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the office of Emperor they endeavored to assert their domination. When a rival to that house was Emperor he favored the Swiss to balance the prestige of Austria.

Therefore, Germany was not a unified nation, and did not so become until 1871. It was a conglomeration of independent kingdoms, Free Cities, dukedoms and various principalities which rose and fell over the centuries. It led to creation of powerful dynasties, or houses, only one of which during the period of this study became a distinct nationality, that of the House of Habsburg, Austria and later Hungary, Austria-Hungary that lasted until 1919.

THREE INFLUENTIAL HOUSES OF THE HOLY ROMAN EMPIRE

In the Holy Roman Empire emerged three dynasties, or houses, that especially affected the development of Switzerland. That, as related to Burgundian Switzerland and particularly Canton Bern, was the House of Zähringen who had its modest origin at Villigen, near Freiburg, Germany (not Switzerland), and first came into prominence in 1077. They had the knack of making fortunate marriages, adding estate to estate until they became one of the most prominent houses in the Holy Roman Empire. In order to consolidate their position they built fortified towns in various parts of Switzerland (Freiburg, Bern, etc.). In 1218, the last Duke of Zähringen died without leaving an heir and the power fell apart.

Competition for their holdings was most intense among the other houses bordering their holdings. Several cities, among them Bern and Freiburg, gained immediacy. The House of Kyburg obtained most of the possessions in the area of Switzerland, and circumvented the attempt of the House of Savoy to move into Alamanic Switzerland. The seat of the Counts of Kyburg was in the present Canton Thurgau; Savoy in the Piedmont of Italy. Peter of Savoy was able to gain control of the region around Lake Geneva, Canton Vaud, and Wallis, important to recall when these areas become associated with the Confederates. In 1263, through marriage, the dynasty of the Kybergs passed to the House of Habsburg.

The House of Habsburg originated in the early 1000's, but it was their melding into the Lenzburg through marriage and the extinction of the heirs which in 1173 gave this newer house its impetus toward power. Their point-of-origin is in the present Canton Aargau. Five generations later, another lucky marriage and extinction of a line brought the above Kyburg dynasty into the Habsburg possession. While keeping control of their lands in Aargau, they moved their seat of power to Frauenfeld (Thurgau). The Kyburg acquisitions gave them extensive holdings in Austria. In 1232, the head of the house divided his land among his two sons: Albrecht obtaining that portion which is known as Austria (Habsburg-Austria); and Rudolf III (later his son was to be known as Rudolf I, Holy Roman Emperor) being given that portion laying in Germany (Habsburg-Laufenburg). Austria now emerges as a separate nation, although still a part of the Holy Roman Empire; its rulers titled the Dukes of Austria.

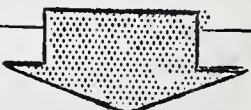
In the middle 1200's, Switzerland was suffering from Robber Barons, interrupting the flow of traffic from Italy to Basle, and other points. Rudolf extinguished these pests, razing their stronghold at Regensburg to the ground, and gaining for himself the reputation as a strong ruler. The Holy Roman Empire had degenerated into anarchy with a loss to Papal revenue, and the Pope urged upon the Electors this minor noble, which

HOLY ROMAN EMPERORS

To show the fluctuations of the office between those favorable to the Germanic adherents and those favorable to the Austrian - Habsburg line.

Charlemagne crowned 800 A.D.; Frankish line to 924;
Italian Line 924-962; Germanic from thence forward.
1152, Fredrick I (Barbarosa) first called Holy Roman Emperor.

NON-AUSTRIAN	TENURE	HOUSE OF HABSBURG (none previous)
Fredrick II	1212-1250	
Conrad IV	1250-1254	
"Great Interregum"	1254-1273	
	1273-1291	RUDOLF I
Adolf I (Nassau)	1292-1298	
	1298-1308	Albert I
Henry VIII (Lux'b)	1308-1313	
Louis V (Bavaria)	1314-1347	Rival Claimant: Fredrick (1325-1330)
Charles IV (Lux'b)	1347-1378	
Wenzel (Luxemburg)	1378-1400	
Rupprecht "	1400-1410	
Sigismund "	1410-1437	
last Emperor not from House of Habsburg	1438-1439	Albert II



From hence forward, the office was held by members from the Habsburgs.

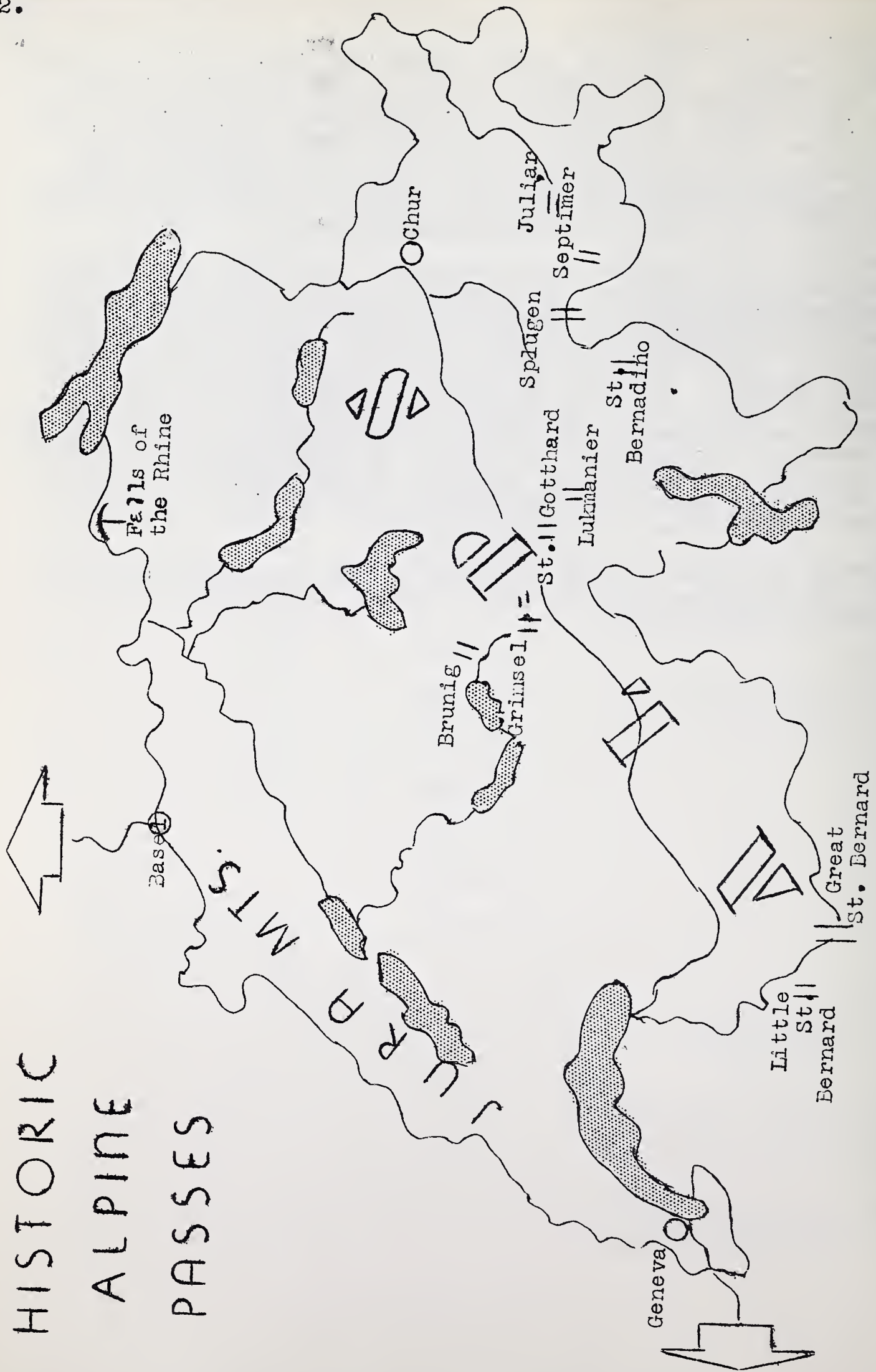
Title dissolved in 1806 to keep from being assumed by Napoleon.

was accomplished in 1273, and Rudolf became the first of the Habsburg Holy Roman Emperors. He did not, however, journey to Rome to be crowned, but remained to consolidate the position of his house, Habsburg. In this regard, he conquered the balance of Austria as well as Bohemia, which led to transferring their seat from Thurgau to the Danube (Vienna). His son Albrecht was also elected Holy Roman Emperor, but was murdered by his nephew John, Duke of Austria, and it was not until 1438 that another Habsburg became Emperor.

Therefore, the Lake Dwellers, the Helvetians, the Romans have passed across Switzerland with almost no permanent affect; the Alemanni and the Burgundians established linguistic and local civil patterns and traditions; the Franks Christianized the whole area and the partition of their Empire established nationalistic divisions: France was a consolidated country; Italy had no form of unification; the Germanic peoples were in theory ruled by the Holy Roman Emperor, actually there were numerous independent principalities with Austria and the House of Habsburg emerging as dominant. The Church at Rome, the prime instigator of political power, and the isolated Swiss peasant willing to fight to death to preserve his independence of all, save to the Holy Roman Emperor who had most limited authority.

The background has been set for the study of the Swiss Confederation. But first, the importance of the Alpine passes in relation to this history should be recognized.

HISTORIC ALPINE PASSES



References: "Alpine Passes in Medieval Times" (Taylor) explains in much detail the various personages and armies that used these passes, including other than those pertaining to Switzerland; their approaches, terrain, and so forth. "Switzerland" - Lund; Chap. XVIII - "Road Passes". Although designed as a guide book, this volume has excellent historical material, and describes the several passes in a delightful manner.

BACKGROUND: From 'The Lay of the Land' it has been indicated the Alps on the Italian border are the highest with the downward slope to the north and east from Mount Blanc (France). From the 'Role of the Rivers', water travel was preferable to journey on foot, and hence, routes that could make use of this mode would be popular. The passes were not roads but foot paths, not adaptable to travel on horseback. Roads over them did not come until the mid-1800's.

Not concerned with Swiss history, but nonetheless important from ancient times is The Brenner Pass lying further eastward between Austria and Italy. It was in favor with those journeying to and from the Danube regions.

Close to Mount Blanc, near the juncture of the Swiss-Italian-French borders, are the St. Bernhard Passes. The first to be developed and the furthest to the west is the Little St. Bernhard. Controversy exists as to the pass Hannibal used to cross his army and elephants, and this is one under consideration. Rome is known to have made use of it for their legions as early as 105 B.C. But its importance fell with the discovery of The Great St. Bernhard Pass, comparatively close by. This too was used by the Romans, and continued to be the favored route until the late 1800's, for those passing via Lake Geneva. Because the Jura mountains blocked passage between the cities of Geneva and Basel, the route into northern France was most often by the Graubunden passes. The St. Bernhard passes were mainly for Southern France and Spain.

Between the eastern end of Lake Geneva and these passes flows the Rhone River whose valleys afforded access into the interior of the Alpine region. Close to the source of this river the Grimsel Pass led northward, through the Hasle Valley, the Brunig Pass to Lake Luzern, the Reuss and Aar Rivers and on to the Rhine. It was an alternate route, and not the most heavily traveled. It was of strategic importance. Also close to the source of the Rhone, but in an east-west direction are the Furka and Oberalp Passes that connected with the routes of the Graubunden Passes, important in the travel inside Switzerland but not internationally.

The Lukmanier Pass leads northward from Lake Maggiore in Canton Tessin to Canton Uri and Lake Luzern. It is an old route, and an easy route, but with the development of St. Gotthard's Pass it lost its importance. St. Bernardino Pass lays close to the Tessin-Graubunden border and while ancient and of importance, it was over-shadowed by the Septimer Pass.

THE GRAUBUNDEN PASSES: Utilizing the approach from the Italian side via Lake Como, several passes have been prominent since the time of the Romans. One would be more direct than the others, another would be less free from avalanches, a third would be lower in height but all made juncture with the upper Rhine River, a little above the city of Chur. Thence, on to Lake Constance and again on the Rhine until the Falls required a portage, and back to the Rhine, around the bend at Basel and into Germany, and finally the North Sea. In medieval times the Bishop

at Chur afforded freedom from brigandage, and on payment of a toll guaranteed free passage from the passes to the Rhine, a great attraction for the traveler. The disadvantage to those not in favor with the House of Hapsburg was it passed through, or close to, their holdings. The more prominent of the Graubunden Passes were: the most famous of these in Medieval times, exceeded only by the Great St. Bernhard and the Brenner was the Septimer Pass, also mentioned in Roman times. Many Holy Roman Emperors made use of it. However, in the 1800's, a carriage road was built over the nearby Splügen Pass and the former is almost deserted. The Julier Pass is supposed to be named for Julius Caesar, but it is far more probable it is derived from the Celtic sun-god Jul. An extension of this route crosses the Maloja Pass, also ancient and popular. Through it the Rhaetians passed en route to the vicinity of St. Moritz.

One other pass deserves mention, although developed long after medieval times, the Simplon in Canton Wallis. While it had been used prior it was Napoleon who recognized its military value, built a road across it, and established a hospice at its summit. A railroad tunnel has since added to its importance as one of the most vital in modern Switzerland.

Goethe in his "Travels in Switzerland and Italy" concluded the Gotthard Range is the 'key' to European topography; he feels the mountains seem to lean toward its center, their valleys concentrated there; and that the origin of prominent rivers flowing to the four points of the compass from points comparatively close to its center, combine to make this range The Center of Europe. Be that as it may, it is nonetheless of vast strategic importance. The route through it was delayed as an artery for traffic because the difficulties in passage in the Schöllenen Gorge of the Reuss River, a narrow ravine, overhung by precipitous cliffs. In the early 1200's, a frail wooden bridge hung by chains opened the St. Gotthard Pass and route through Canton Uri. Having negotiated these obstacles the route northward allowed a selection at the end of Lake Luzern: one could continue on to the commercial center and Zurich and the Rhine; or the Reuss River could be taken from the city of Luzern to the Aar and thence to the Rhine, Basel and Germany. So popular was the St. Gotthard route that its way from the city of Venice was simply known as 'Base'l Street'.

Now came the demand for guides, muleteers, for accommodations, toll revenue was considerable and freedom from over-lords and absentee ownership was the lot of these peasants because of their right of imperial immediacy. They were apprehensive to any move that would disturb these gains. Human nature being no different then than it is now, close association during the perilous passages and dependence on these men allowed the exchange of confidences, discussion of political developments, the advantages of alliances between communities based upon the sanctity of an oath that allowed the maximum of individual independence while gaining the security through communal assistance, as in the case of the Lombard League directly over the Alps in Italy. They could travel the short distance themselves and see first-hand. Their neighbors of Unterwalden and Schwyz would be 'naturals' for a similar organization to the Lombards.

And so events combined to start Switzerland on its way. The days of the Fore-Runners were over. The Pact of 1291 was not a sudden occurrence; rather it was the inevitable conclusion of the ages past, of its Historical Beginnings.

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The Swiss Confederation

The Community of

SCHWYZ,

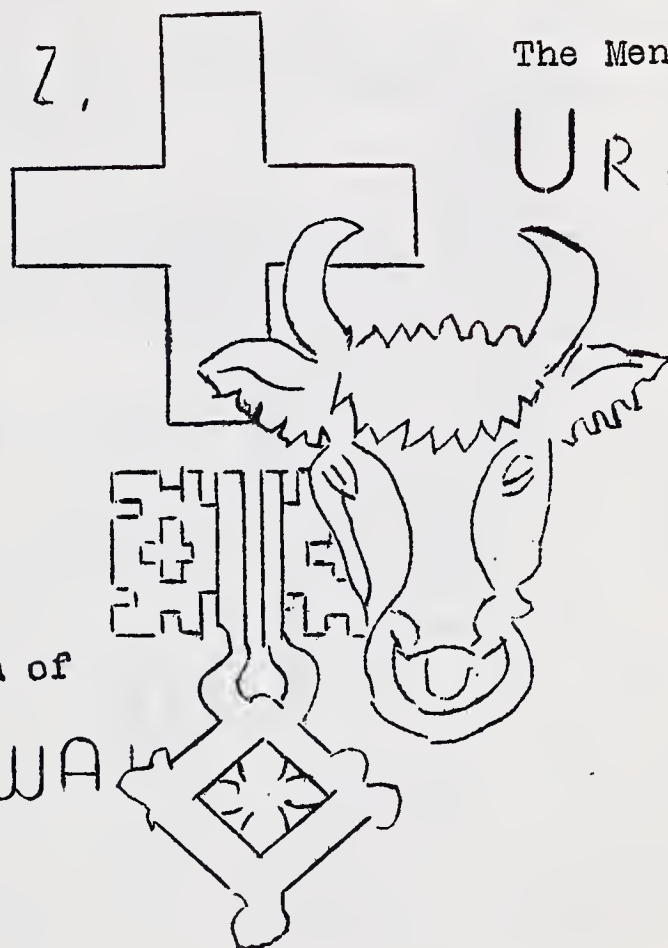
The Men of

URI,

1291

The Association of

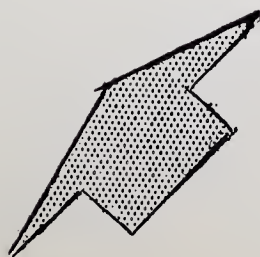
UNTERWALDEN



SWISS HISTORY

SECTION

2

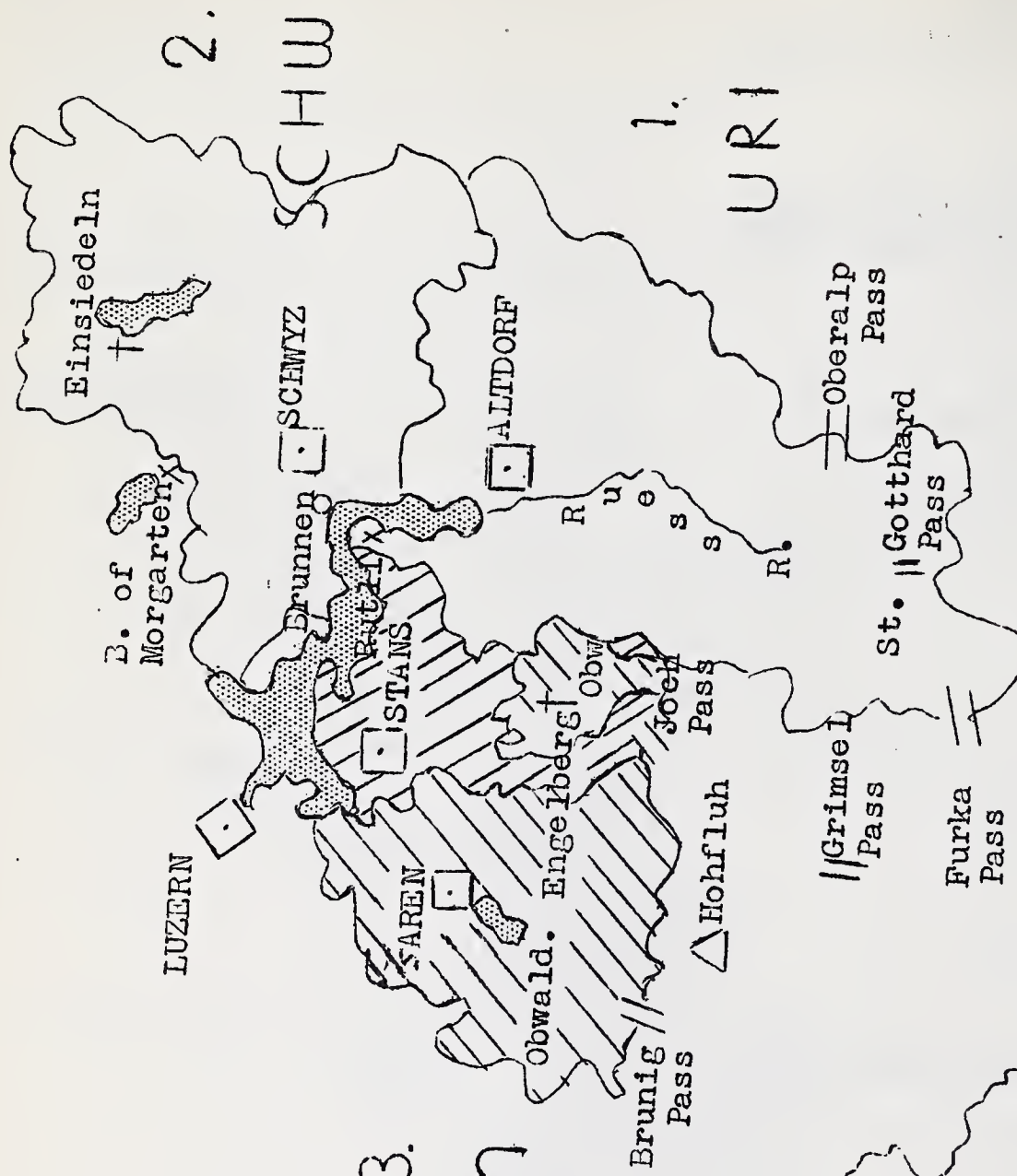


1291

3 FOREST CANTONS

UNTERWALDEN

3.



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LEAGUE OF THE FOREST CANTONS

URI SCHWYZ UNTERWALDE

The racial origin of the instigators were of the Alamanni. From this stock they perpetuated their civic and social functions over the ensuing centuries and despite the fluctuating political fortunes. The organization of the allmen and the Markgenossenschaft gave each community a high sense of unity and strong responsibilities not only to themselves, but for cooperation with their neighbors, who were of like background. This process was economic as well as civil. It prevented the acquisition of one individual, or family acquiring an overabundance of land. The granting of imperial immediacy allowed self-government except as imposed directly from The Emperor. It denied interference by a remote and absent landlord. They were perfectly satisfied to remain in their Alpine isolation "As free as their fathers had been before them". There is no factual data in support, but there is strong reason to believe there had been a loose system of alliances guaranteeing a continuation of these freedoms by the three cantons (at that time called 'ortes') before the written Pact of 1291.

The current relative importance of an issue to the separate participants should be recognized. The Dukes of Austria (of the House of Habsburg) may have a weak claim to jurisdiction over these people, the power of the Emperor not being strong. Acquisition of these lands would act as buffers to their holdings in Aargau, Thurgau, Luzern; they would pocket the Imperial City of Zurich, the holdings of the Prince-Abbott at St. Gallen and the Bishop of Chur; they could become an outpost against the advance of the City of Bern and the Counts of Savoy. But in relation to the possibilities of their first member becoming Holy Roman Emperor and the vast areas opened up by their victories in Austria and Bohemia the diversion of their energies toward making a point of issue with these rude Alpine peasants was out of proportion. Control of the new St. Gotthard's Pass would give them almost a monopoly on travel and commerce between Germany and Rome, but they dominated the older routes after they left the area of Chur..."First things first!"

On July 14th, 1291 their Emperor, Rudolf I died. His successor from the Habsburg line was known to be of a more vindictive nature. With the arrival of the news of Rudolf's death, it was arranged for selected representatives from the three cantons to meet and sign a pact for mutual assistance - August 1st, 1291. The fact that it states their position in detail, that it is written in pure Latin, indicates it was not the impulsiveness of unlearned bumpkins. This original document is displayed in the Archives Building at the city of Schwyz with the seals of Uri and Unterwalden (that of Schwyz has been lost). From time immemorial the fierce and feared war-horns of Uri has had inscribed upon their shells: "Prepare in Time!". They practiced what they preached.

This pact set up no formal organization, civic or military. It called for mutual aid in not tolerating foreign overlords in their valleys; and "....None of us shall do harm to a comrade whether to his body, or his possessions. Should discord arise among the confederates, then shall our elders foregather and act as mediators....This Covenant is drawn up for the good of all and shall, with God's help, endure forever." Its date, August 1st is celebrated through Switzerland as a



national holiday, comparable to the 4th of July in the United States. It, and the Oath of the Rutli (an oral reaffirmation taken on November 7, 1307, by a representative from each of the three cantons) epitomizes to each Swiss the dependence of his commune, his canton, his nation upon his active participation and, in turn, guarantees his liberty.

It can not be emphasized too strongly what these men wanted to the point of death was to maintain their Status Quo, the inheritance of their fathers; they did not want freedom from the Empire, but they wanted to keep their immediacy; they perfected no new government, nor central organization; they wanted redress by arbitration from their peers and neighbors, not from an over-lord, or his delegate. The development of Swiss history is but a continuation to support and maintain them. In effect, it disowns domination by themselves, or by outsiders; by an individual (such as the Reformer Zwingli), or by a state (such as the Canton Bern or Zurich). To guarantee a continuance they pledged assistance should one be threatened.

Its clause...."and shall, with God's help, endure forever!" symbolizes the Swiss security of an oath. De Rougemont in his book, "The Heart of Europe" concludes, "The word 'foedus' is a derivative for the noun - confederation, indicating precisely a sworn alliance, a reciprocal agreement entered into by equals on the faith of an oath. It is the opposite of a power established by force, be it a nation, or a dictator...." Once pledged a Swiss as an individual or as a state in concluding alliances or treaties they live up to the letter of the agreement, no further bond is expected.

Sad to relate, the existence of the national hero William Tell has been disproven. His story is related in this study's Historical Appendix. His life may embody the characteristics of patriotic feeling and motives of the times, but factually they are hard to verify as belonging to him, or that there ever lived in those times a man by that name.

But the statement of the principles of democracy had been placed on record by "the men of Uri, the community of Schwyz, the association of Unterwalden."

Unterwalden is divided into the sub-cantons of Nidwalden with its capital at Stans and except for a short spur is the northern section; Obwalden has its capital at Sarnen. There is no religious, or political reason for the division, simply the differences that have existed from ancient times and is based upon the organization of the Markgenossenschaften in the communes. Topographically the mountains are more rolling in nature than the adjacent Alps. The distinguishing feature are the immense woods which from pre-historic days have provided a source of revenue. It was their marketing of firewood and lumber by the separate neighborhoods and the division by a prominent ridge that lead to sub-cantonal organization. Each has its executive, legislative and judicial branches; each has one vote in federal matters, where full cantons have two votes. Obwalden is the sub-canton just over the Brunig Pass, close to the Home Base of the Amackers. This subdivision was recognized politically in 1333.

Uri is sparsely settled, being completely covered by the St. Gotthard range of the Alps, lowlands at the edges of Lake Luzern. The St. Gotthard Pass, and modern railroad tunnel are of strategic importance. It looked to the south, to the modern Canton of Tessin for its expansion.



A greater share of Schwyz is rolling hills, with the Alps in the eastern section. See Historical Appendix for the origin of its name and flag. There are no large towns, but the very ancient and influential Einsiedeln, (Benedictine) monastery is located therein. Indicative of the fierce determination of its citizens to maintain self-determination of their property, resulted in constant conflict with these monks over the use of communal pastures. While devote followers of the Catholic church, they felt the ecclesiastics should not use this power in lay matters. These people, as well as those in Uri, had an unusual right from the Bishop of Constance to choose their own priest from a list of three given each parish (kirchgemeinde). The legislative Landesgemeinde is an open-air gathering of all its citizens (carrying a sword as emblematic of their status as freemen) to elect officials and legislate on common matters, it is the government by the people, not by representatives of the people. Its first recorded meeting was in Schwyz in 1294, and agreed that it should be forbidden to sell land either to the monasteries or to strangers outside the valley. "This decree established for all time the principle of peasant proprietorship, marked the dawn of revolt against absentee landlords, and against the monopoly of land by ecclesiastical corporations" (Lund)

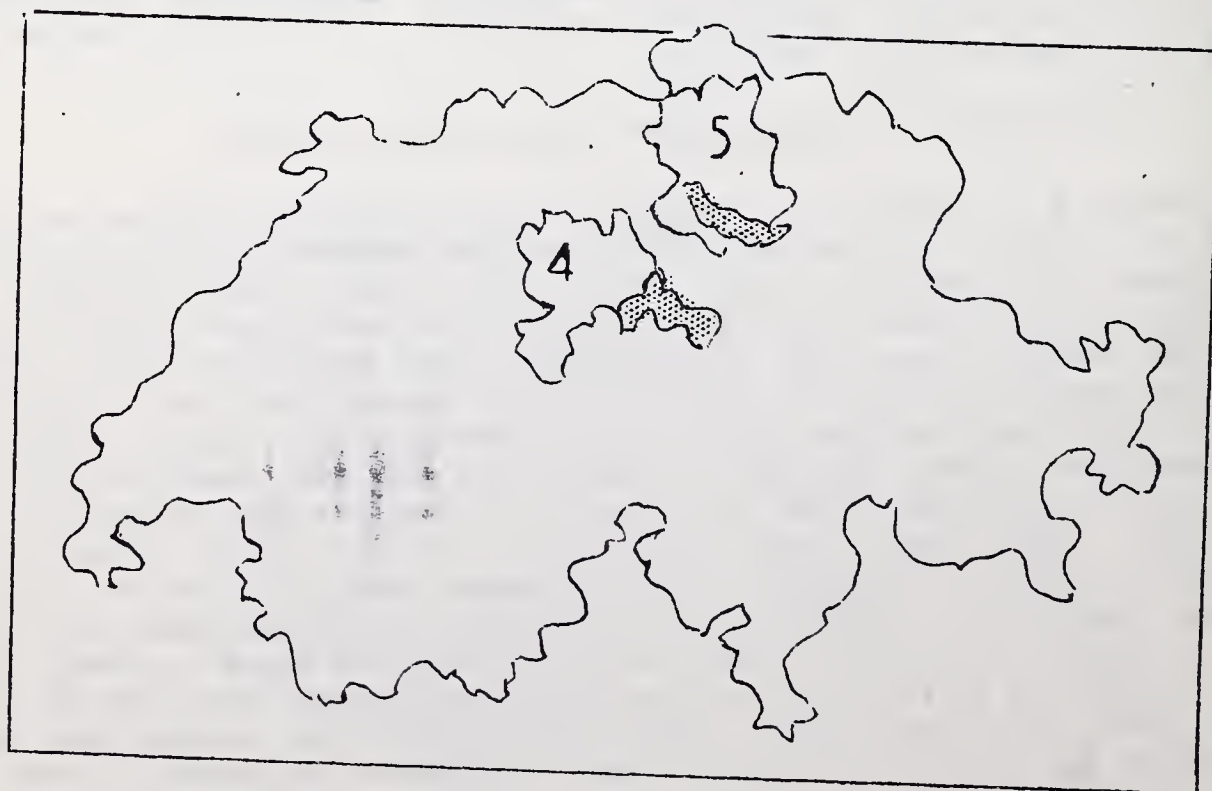
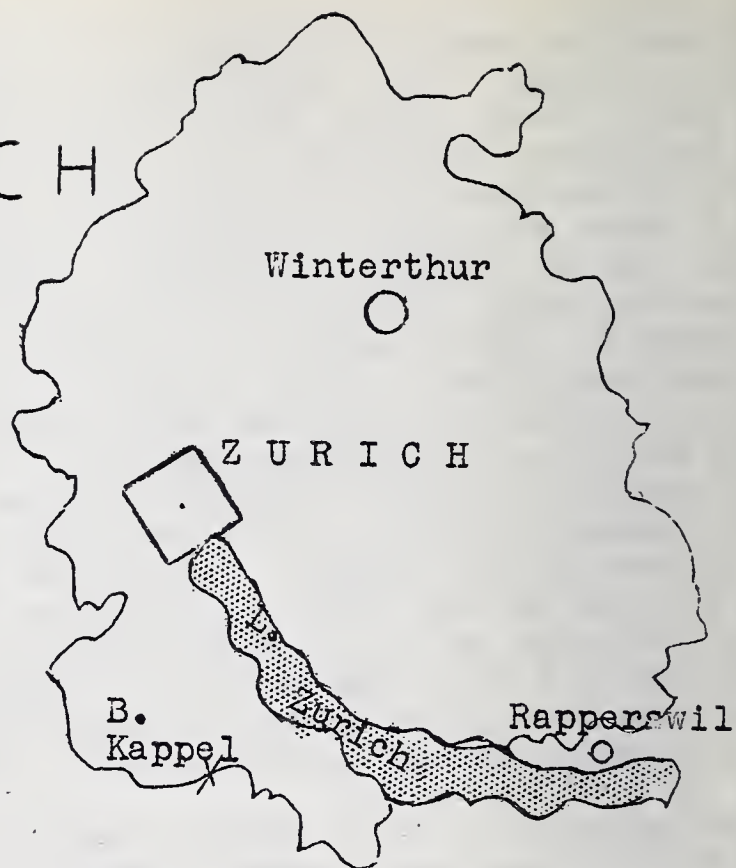
The Dukes of Austria being concerned with affairs of much more import did not force the issue of their claims against the members of the Confederation, and no armed conflict took place. In 1314, the monks of Einsiedeln continued to graze their cattle on an almeid, and a group from Schwyz decided to bring matters to a head; they sacked the monastery and hauled a number of the monks back to imprisonment in Schwyz. This affront could not be ignored. The Bishop at Constance placed the ban of excommunication on the community (which the citizens in turn ignored, it concerning matters of the flesh and not of the spirit). Duke Leopold of Austria made known his intentions to chastise these rude peasants, and began preparations. Affairs moved slowly in those days; it took over a year to assemble his host. Meanwhile the men of Schwyz were not idle, they called for assistance from other members of the League and planned their strategy.

THE BATTLE OF MORTGARTEN, Nov. 15th, 1315.

The Duke gathered his forces in Aargau, their point of origin as Habsburgs, and moved upon the town of Schwyz. The League knowing his destination, blocked all but one route to Schwyz with stone barriers, etc. As the Austrians approached the low-lying hills they were led through a depression, the Sattel Pass and their ranks were narrowed into a long line. The Confederates had posted themselves over the rim of this pass, and when the enemy was enfiled rolled down massive boulders, burning stumps of trees and other impediments to the fore and the rear of the column. This created havoc at both ends and chaos in the middle, a lake lay opposite the pass. Then, the Swiss with nails on the soles of their boots to prevent slipping on the greass, rushed down the slope with long poles on which hooks had been affixed. The implement allowed them to unhorse the knights in armor of heavy metal and to dispatch them as they lay on the ground. Within a half hour, the carnage was complete, those not killed in fighting were drowned as they endeavored to escape via the lake. It marked the first instance where 600 rude peasants without the trappings of the feudal age of warfare decisively beat 12,000 of the finest in chivalry the House of Hapsburg could assemble. Its affect on their neighbors, and in fact all of Europe was immense. The date, November 15th (1315) is commemorated throughout Switzerland annually.

5. ZURICH

4. LUZERN



CONFEDERATION OF 8 CANTONS

Uri	Schwyz	Unterwalden	Luzern	Zurich	Glarus	Zug	Bern
-----	1291	-----	1332	1351	1352	1352	1353

LUZERN

The three members of the Perpetual League bordered Lake Luzern, the city on its western end was their natural marketplace, and the start of traffic on the lower Reuss River. It was founded in 735 as a monastery in honor of St. Ledger and the location was known as Ledger's Ern ('farm') that has been corrupted to its present name. As a town, its growth was slow until the impetus of the St. Gotthard's Route stirred commercial life into the locality. Its civic administration was dominated by those families prominent in trade. Because the countryside to the west bordered on the lands of the Habsburgs, caution was exercised by these families in aligning themselves with the Confederates, and to the mortification of the city ever since, they refused aid at the time of Morgarten. However, by the 1330's, sentiment became sufficient to bring strong consideration for joining, and on November 7th, 1332 it became the fourth member of the confederation. It was the first to be admitted as a City Canton, for the area in the country did not feel strong enough to incur the wrath of the nobles in Aargau, and were not admitted until after the Battle of Sempach in 1386.

ZURICH

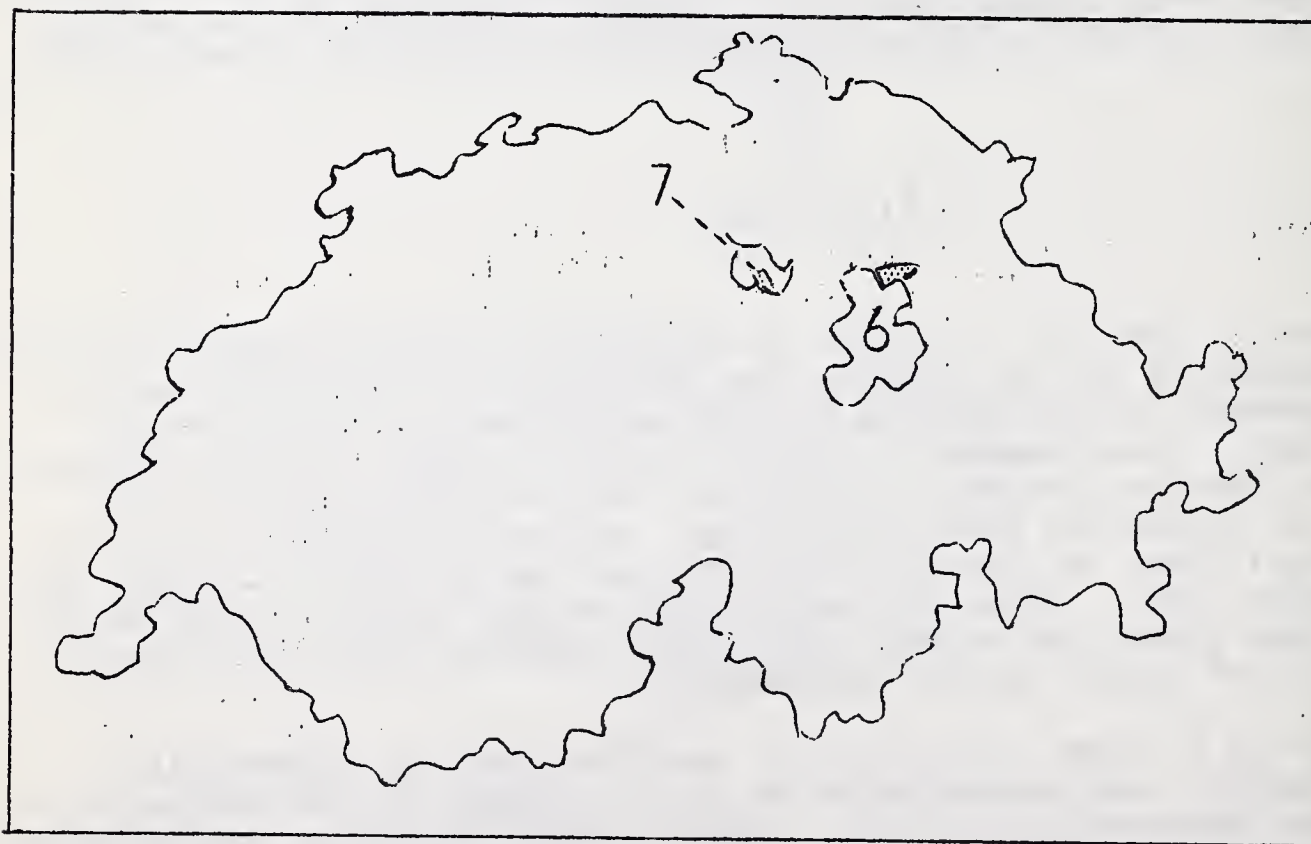
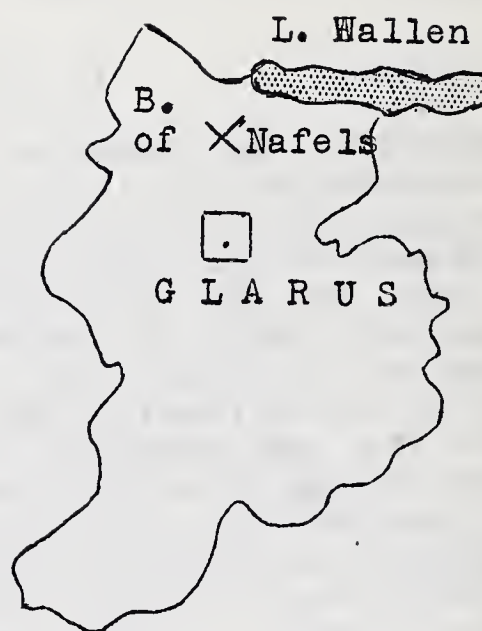
From the time of the Celts, a hill in Zurich has been occupied by a religious edifice; it was an outpost for the Romans, having the name of Turicum. Evidence of occupation by lake-dwellers have been found around the lake. Charlemagne is said to have founded the Grossmunster (church), but whether or not he actually visited the vicinity, the city began its growth at about that time, and has continued until in 1957, its population is close to 400,000, making it twice as large as any other Swiss city. With the extinction of the House of Zähringen in 1218, it was given the status of a free Imperial city, placing it under the rule of none, except the Emperor.

At the upper end of Lake Zurich was a smaller city of Rapperswil, jealous of Zurich, and susceptible to the intrigues of the Dukes of Austria toward reasonable acts that would enable Zurich to be attacked and control given to the Habsburgs. The plot was discovered in time, but Zurich decided an alliance with the Forest Cantons insurance against future attempts for absorption, and was accepted on May 1st, 1351. This brought in a second city as a member. It was dominated in civic administration by the thirteen trade guilds, the head of each comprising the city's government. In addition, each guild constituted a body of troops holding regular drills and having extensive, well-equipped armories that upon the sounding of the tocsin could field an army at a moment's notice. As an insight into the commercial and industrial activities of the era, the following list of the Guilds of Zurich is presented, but there is no accounting for the groupings.

7.
ZUG



6.
GLARUS



1. Shopkeepers & Commercial Travelers.
2. Cloth-Cutters, Tailors & Furriers.
3. Tavern-Keepers, Wine-Vendors, Tapsters, Saddlers, Painters, and Petty Dealers, (i.e., 'brokers').
4. Bakers & Millers.
5. Wool-Weavers, Wool-Beavers, Makers of Grey Cloth, and Hatters.
6. Linen-Weavers, Linen-Drapers, and Bleachers.
7. Smiths, Sword-Cutlers, Pewterers, Bell-Founders, Tinsmiths, Armerors, Barbers and Bathmen.
8. Butchers, Buyers-of-Cattle, and Those Who Drove Them to Shambles.
9. Tanners, Dressers of White Parchment and White Leather.
10. Shoemakers.
11. Carpenters, Masons, Cartwrights, Turners, Timber-Dealers, Coopers and Vine-Dressers.
12. Fishermen, Boatmen, Cartmen, Rope-Makers and Porters.
13. Gardeners, Oil-men and Peddlers.

GLARUS

The 'Home Canton' for the residents of Green County, Wisconsin, is hemmed in on all sides by a mountain barrier, impressive in its steepness, that consists of one large valley and two contributaries. These avenues made the area susceptible to aggression by Austria, and when the freemen of the canton applied for admission on June 4th, 1352, they were not welcomed in the warmest of terms because of this liability, and because the Confederate's treaty with Austria was still in effect. However, they were given tokens of allegiance, but it took the battle of Nafels (which was almost entirely fought by the peasants of Glarus in 1380) to bring them in as full-fledged members. There being but one large village, plus several smaller communities, it was considered a Rural Canton when the alignment emerged. Glarus itself, is now a town which exports chintzes, shawls and turbans to Africa and the countryside rich in dairying. It still is one of the few cantons still holding an annual landsgemeinde, or "open-air assembly".

ZUG

On June 27th, 1352, the people of Zug applied for admittance, but it too was discouraged because of the treaty with the Dukes of Austria. It was not until 1364 when an alliance was completed with the Canton Schwyz that brought the association onto a firm footing. Zug was, and still is, the smallest of members both as to size and population, and is dominated by its capital of the same name, it being a fortified town, it was considered a City Canton when the time came to establish its status. It is often used as an example when its smallness is compared with that to Zurich, the largest Swiss canton in population, which borders adjoin that of Zug. In the affairs of the Confederation, both had equal voting power. This example was used in the U.S. Constitutional Convention of 1787 when arguing in favor of the creation of the Senate, how the larger cantons of Zurich and Bern did not take advantage by force when their wishes were nullified by the smaller cantons of Glarus and Zug.

68.

Porrentruy

8.

BERN

('Home Base for the
Amackers - Hasle
Valley' page 14)

k i l o m e t e r s

0 5 10 20 30 40

Luzern

Biel

Aar

l.
Bien

B E R N

Laupen

Emmenthal
Valley

Thun

Thun

O B E R L A N D

Brunig
P.

Brienz

Aar

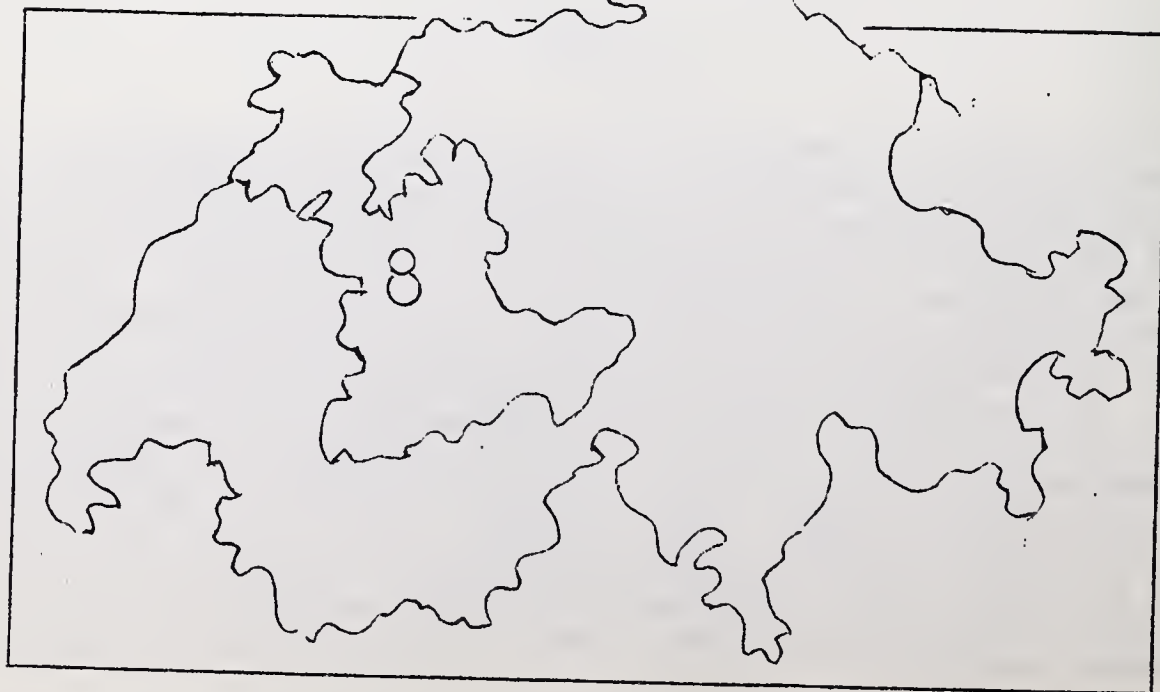
l.
Brienz

Meiringen

Grindelwald

Jungfrau *
(mt.)

Grimsel
P.



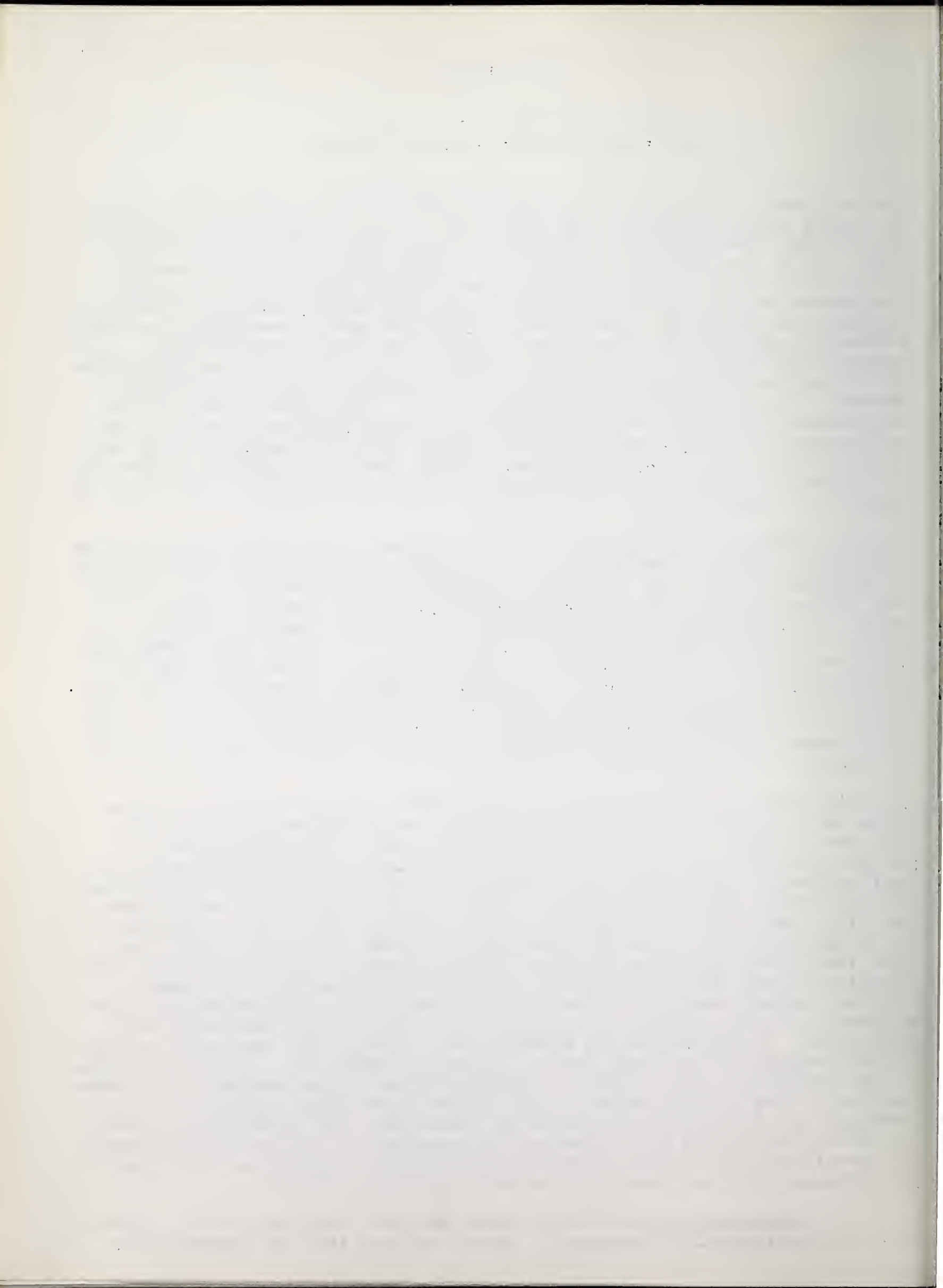
The 'Home Canton' of the Amackers

Popular fancy has dictated the claim the city of Bern was named after the first animal killed on the site when the first settlers arrived. As a result, the figure of a bear has been on the city's seal since 1224, and is incorporated into every conceivable device that may be carved from wood. The bear pit in the city is still, as it has been for centuries, the most favored spot for sightseers, including the residents of the city. They like to think of the slow-moving, seemingly indolent large animal, that when occasion requires, can move with rapidity and aggression, and fell its prey with one lightning-like swoop of its paw as comparable to that of the history of the city and the canton. The comparison is not far-fetched. The Bernese are even in the present seemingly slow to move and to make up their minds (it is not indecision, they simply consider every possible angle). They are not bothered by petty quarrels, but as has been pointed out in the study of the Hasle Valley, once they moved it was with dispatch and a lack of charity in their hearts.

Bern was founded by Berchtold V, of the House of Zahringen (see page 49 in 1191 as a protective outpost to consolidate their holdings, the seat of the House being over the Rhine in Germany. As the city had a military beginning, through the centuries of the Swiss Confederation, it built its strength on that organization, and the arts of diplomacy, it being off the main trade routes. Among it, the fiefs of the House where it founded Bern, was the Italian city of Verona. Bern being the Germanic derivative of 'Verona', it is more likely the new settlement would be given the name of a holding in another country to indicate the vastness of the Zahringen estates than to leave its naming by chance of the first animal killed. Whatever the reason, the bear has been for over six hundred and fifty years its symbol.

When the last of the Zahringen's died without heir in 1218, Bern was given the status in the Holy Roman Empire of an Imperial city. The city was divided into four wards, and each ward had four members on the city council, the Council of Sixteen. Over a period of years, actual control of the city became vested in the hands of a few prominent families until these aristocrats constituted an oligarchy that ruled the city, and later its holdings, with an iron fist. (As an example of the longevity of one family's prominence in the city's affairs, the name von Bubenbergrun, runs continuously and prominently through the civic administrations from 1235-1393.) These Ruling Families were smart. They had enough sense to allow the citizens and the subjects plenty of control in local affairs, but in Basic Decisions, the few ruled despotically. It should not be assumed this control was obtained suddenly to the contrary it evolved over a period of centuries. In all fairness in the opinion of this author, the rule seemed to be benign: the standard of living of its subjects were higher than many citizens in other cantons; in time there was almost no local tax, and a healthy balance in the treasury with many internal improvements. But in contemplating the growth of democratic principles by members of the Confederation, the Bernese were not among the leaders for its practice.

Bern was deliberately selected because the wide bend of the Aar River made it strategically important. The river had left the Oberalps at



Thun; the rich valley of the Emmenthal was to the north; the Aar became navigable and flowed through its fertile valley and the Plain (or 'plateau') to the Rhine. The city recognized the agricultural relations of this plain would afford the largest revenue, but a great share of it lay under the influence of a rival city Freiburg, also founded by the House of Zähringen thirteen years before Bern, in 1170, friendly to the Habsburgs. Therefore, Bern's first endeavors were to strengthen its flank toward the Oberland.

Twenty-one miles to the east, along the Aar was the old Castle of Thun (derived from the Celtic word 'dun' meaning hill) founded by Duke Berchtold of Zähringen, but passed to the House of Kyburg when the first house expired. The Kybergs became impoverished, and in time mortgaged their possessions to Bern, including the surrounding land. (Of interest to the Amacker family: 'Grandma' Amacker, Johanne's wife, came from a close-by hamlet of Hitterfingen). In between the two lakes of Brienz and Thun is the town of Interlaken which had its start when a monastery was built in 1130 by a nearby Count of Oberhofen. In 1279, the count was allowed to construct a castle on the bank of the Aar, at the isthmus, by the Habsburgs who had taken over the House of Kyburg and their claims to land in the area. In the friction that now arose between the monks and the nobles, Bern gained the good-will of the former. After the Battle of Laupen (see below), in which the counts fought against the Bernese, the latter in consequence of their victory, took over the holdings of the feudal lords and maintained the good-will of the ecclesiastics. Having gained control of the important Grimsel & Brunig Passes in 1332, in the Oberhasle (see 'The Hasle Valley'), having made friendly alliance with the members of the Forest Cantons in 1323, and other areas in the Oberland, gained through buying up of estates of the small power-decaying lords by the mid-1330's, the city of Bern controlled the lands to its east and could in a measure feel secure against a threat by the Habsburgs.

All of this expansion was looked upon with concern by the lords to the west, and by the city of Freiburg who had ideas of its own as to who was to control the Plateau. Under the impetus of this city, a strong force was gathered and invaded the Bernese territory. Bern had barely time to call in as many members of the Confederation as could assemble, as well as men from the Oberhasle (which action earned them later a most favorable status) on June 21st, 1339 engaged the enemy at the besieged city of Laupen, twelve miles from Bern. A description of the opposing force may be interesting:

Freiburg & Allies

700 barons, 'with crowned helmets'
1,200 knights
1,200 soldiers
3,700

Bernese & Confederates

600 Bernese
900 Confederates and
_____ men from Oberhasle
1,500

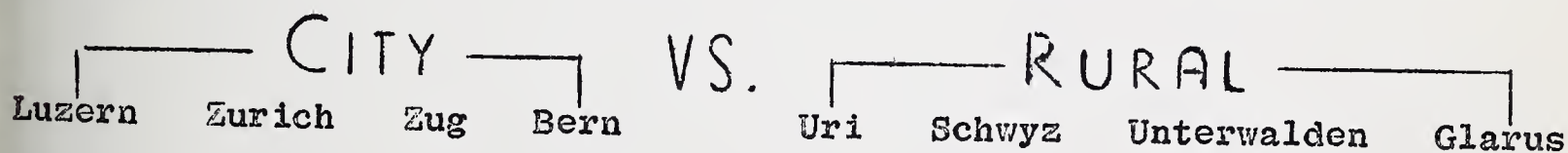
After a poor start, the Bernese were successful to the point where one of the chroniclers declared God must have been a citizen of that town. The victory had far-reaching consequences: it was the first instance of the eastern Swiss and those to the west uniting against a common enemy; it strengthened the ties between the city and the Forest Cantons (who were liberally compensated with plunder before returning to their homes

1. 1000
2. 1000
3. 1000
4. 1000

it gave the city of Bern ascendancy over the city of Freiburg; it confirmed Bern's military reputation; and their use of the plunder established a pattern for all future conquests of that power. They did not dissipate it on elaborate public or private buildings, subsidizing artists, and other evidences of worldly power. Instead, they converted it into negotiable securities and invested it with the banking houses at Basel, returning excellent credit whenever needed. In time, this city's investments in Switzerland and abroad became the envy of much larger nations.

Hostilities continued for a year, and their cessation was brought about by the Queen of Austria. In consequence of her efforts, Bern made treaties with the House of Habsburg in 1342, 1358, 1363, and 1370, in honoring these, Bern did not enter into the hostilities of the other Confederates and Austria during their tenure.

In the region of the northern side of the Lake Thun district the peasants revolted against the monastery at Interlaken in 1349, and were supported by their neighbors in the sub-canton of Obwalden. Bern, having an interest in the affairs of this monastery, was forced to intervene and restore that institution's authority. Fearful that the peasants in Obwalden may in the future side with the subjects of Bern (and the boundary coincided much beyond the above area) the city decided to make a firm alliance with the Forest Cantons, that Uri, Schwyz, and the sub-canton Nidwalden would restrain their compatriots of Obwalden. The city of Zurich having joined in 1351, Bern found it propitious to take a similar act in 1352, but note: its alliance was with only the three original Forest Cantons. It remained aloof from treaties, or alliances with the others. The balance seemed to be in favor of Bern, for because of the treaties with Austria, it took no active part in fighting, or threats to fight until the conquest of Aargau in 1415. Meanwhile, she directed her attention to the Burgundian area of Switzerland, i.e., to the west.



With the admission of Bern, the Confederation numbered 8 cantons, with equal balance between those represented by the city (Luzern - prominent families concerned with trade, Zurich - trade guilds, Zug, and Bern), and those of rural areas (Uri, Schwyz, Unterwalden and Glarus). While the powers of the City Cantons gave security in military matters, there was suspicion, not without reason, on the part of the Rural Cantons they may be absorbed by those whose administration lay in the hands of a few, and their beloved Status Quo lost. Hence, they fought vigorously anything that could change this exact balance excluding further admissions to the Confederation until the Covenant of Stans in 1481. And when the organization was enlarged, they made certain, by embodying in the agreements, that newer members would not enter any quarrels that may arise between original members.

The peculiar feature of this confederation was that all eight cantons were not allied with one another. In fact, so bitter were quarrels and feelings, that the sole basis for alliance were the treaties the remaining five all had with the original three Forest Cantons. Unity in case of aggression was brought about by the canton endangered calling for assistance from the original three, and they in turn relaying their

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demands to the others - it has been likened unto a telephone exchange with the Forest Cantons being the central switchboard, as the opposite chart indicates. In addition to each having an alliance with these:

Luzern - had alliances only with Zug and Glarus

Zurich - " " " " " " " and Luzern

Zug - " " " " Zurich and Luzern

Glarus - " " " " Zurich

Bern - had none!

DECISIVE BATTLES

Sempach

Nafels

St. Jakob

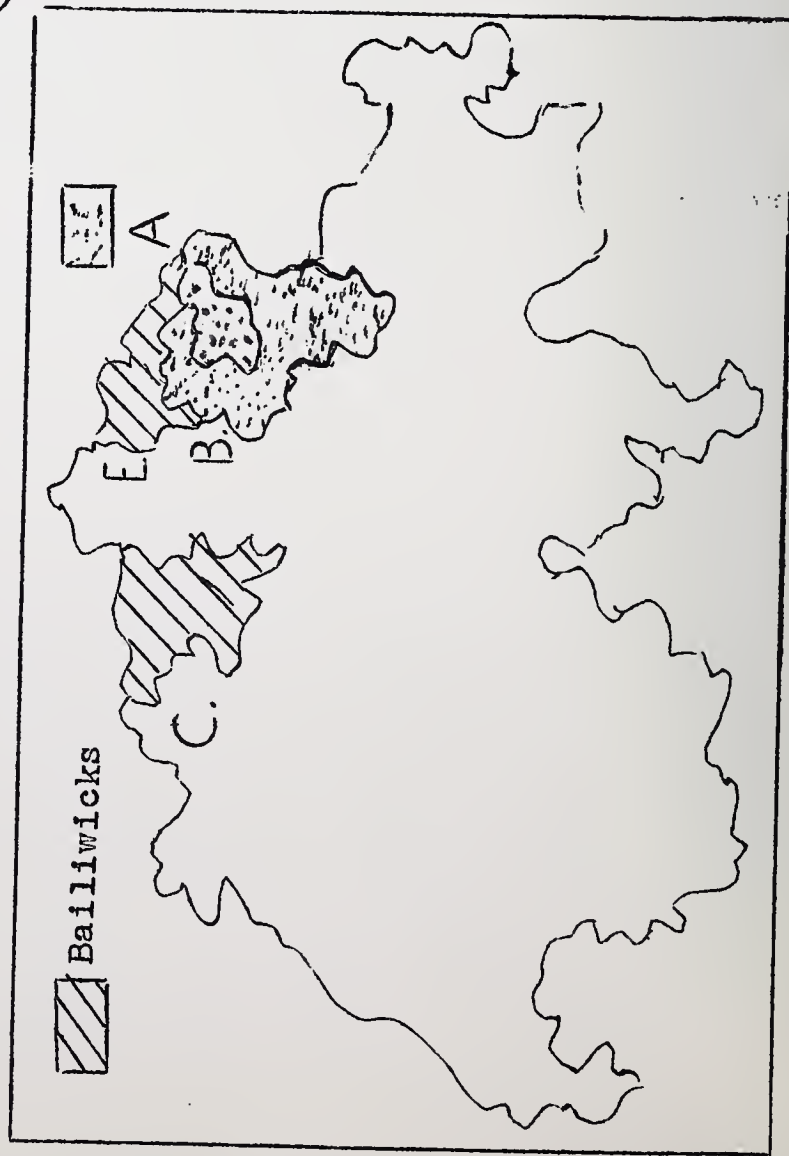
Recall that when it came into the Confederation in 1332, it was the city of Luzern, and not what are now the present confines of the canton. Ten miles to the west of the city is the town of Sempach, which was still under the domination of the House of Habsburg. Duke Leopold III, nephew of the Leopold defeated at Morgarten, mobilized a large army, and determined to chastise Luzern. It was July 9, 1386, a stifling hot day, when the two forces met at Sempach. The host of knights had divested themselves of their armor, unhorsed themselves, and were taking advantage of the lake when the Confederates struck. The Austrians grabbed their spears and formed a solid wall which the Swiss could not penetrate. It is fairly well established that the legend of Arnold Von Winkelried is true, that he gathered as many of these spears to his breast in order to force a breach by which his countrymen could enter and attack the knights without their protective armor. His last words were supposed to have been, "Take care of my wife and children....make way for Liberty!" The Swiss, with their mistrust of the dramatic, insist what he actually saw was, "Who is the pig who pushed me?". The fact remains, the enemy was utterly defeated, and the Duke, along with many other of the nobility, lost his life. As a matter of record, the forces of Bern did not join with the Confederates, their treaty with Austria still having time to run.

Two years later (1388) the House of Habsburg made one final effort to dominate their former holdings. An army between 5,000 and 6,000 again was assembled. Before the Confederates had the opportunity to gather in force, the men of Glarus to the number of 600, with the assistance of a small army from Schwyz, waylaid the Austrians on April 9, 1388 at Nafels -- "11 times the enemy stopped to fight; and 11 times they were put to flight." This third of the battles, still considered a canton holiday is marked by 11 stones where the action took place. The actual alliance of the canton of Glarus was recognized soon thereafter. Shortly Austria made a permanent peace with the members of the Confederation.

The battle that added the most to the reputation of the Swiss as men feared in fight was that of St. Jakob an der Birs (near Basel) in 1444. Zurich had some independent ideas about leaving the Confederation because it felt it was being shabbily treated by Uri and Schwyz in the distribution of tolls from St. Gotthard's Pass. It planned to realign itself with the House of Habsburg on more favorable terms. The King of France, having a treaty with the Habsburgs went to do battle with

the Swiss, the main body of his force being the hated Armagnacs, from lands close to the Swiss. 1,500 Swiss met 30,000 of the French. With the cry "Our souls to God, and our bodies to the Armagnacs!" they fell with such fury that only 11 Swiss (to their eternal humiliation) were able to leave the field, while the balance were either killed to a man, or were mortally wounded. The French lost half of their men, killed or wounded. Of course, the Swiss lost the battle, but they caused the French to cease their invasion, and Zurich reconsidered its decision to leave the Confederation. So impressed was France with the abilities of the Swiss as fighters, they began a series of treaties that was to last until the time of the French Revolution. (The battle took place in 1444.) It was after this battle that the Dauphin of France was riding over the battle field among the bloody corpses and exclaimed "I am in a field of roses!". "Then smell this one, too," a mortally wounded Swiss cried as he threw a rock at his head and hit.

Despite this terrible loss, the battle strengthened the bonds of the Confederacy; it indicated to Zurich, and any future deviates from the alliance, its ties were to be considered permanent; it gained the admiration from all Europe as to the fighting qualities of the Swiss; and it started a relationship with France which was to have a profound effect upon its future - economic, political and historical.



ALLIES & BAILIWICKS

7

Appenzell St. Gallen Wallis Graubunden

Aargau Thurgau Tessin

APPENZELL & ST. GALLEN

Adjacent to the cantons of Glarus, Schwyz and Zurich is the canton of St. Gallen (St. Gall - fr.) which in turn completely surrounds the canton of Appenzell. The city of St. Gallen lays at the approach to the routes through the Graubunden Passes, and has since the 7th century been the seat of the famous monastery of St. Gallen (see "Swiss Religious History"). The history of the surrounding district is practically the history of it. The abbot exercised jurisdiction and controlled vast estates; he was a Prince of the Empire, and the city which grew up around the monastery was originally governed by officials of it as ecclesiastical property. The inhabitants soon became rich, mainly owing to their linen weaving. The inevitable struggle between the town and the abbot had its inevitable termination in the transference of the abbot's rights to the townsmen. In time, the Trade Guilds, as in the case of Zurich, exerted complete control.

During the tyrannical rule of Kuno von Stoffeln, the abbot, the residents of the district began open hostility and seized the possessions of the monastery. The Abbot appealed to the League of Imperial Cities, to which both the city of St. Gallen and the village of Appenzell belonged. The townsmen of St. Gallen submitted, but not the sturdier peasants of Appenzell. The Abbot mobilized his troops, but was defeated; he appealed to Duke Fredrick of Austria and on June 17th, 1405, they struggled up the slippery slope of a mountain near Stoss when 400 peasants sprang from their hiding places and routed them. In 1411 Appenzell, now considered a separate district from St. Gallen, entered into a treaty with the members of the Swiss Confederation, and in 1412 St. Gallen followed her example.

In 1513, one hundred and two years later, Appenzell was given full cantonal status.

St. Gallen preferred not to make a formal ratification until 1803, but for practical purposes it was a member from 1412 onward. The city is, in 1957, the fifth largest in Switzerland, and is still known for its embroideries, linens, etc.

(Appenzell - i.e., Abbot's Cell - is a good example of the fierce individuality of the Swiss. Not content to be completely surrounded by another canton, in 1597 it split into two sub-cantons: Protestant Ausser-Rhoden; and Catholic Inner-Rhoden, each having its own Landsgemeiden, and where a full-canton has two votes in the present Federal government, each sub-canton has but one vote.)

AARGAU

Surrounding the juncture of the Aare, Reuss, and Limmat Rivers is the region of Aargau, its northern border, the Rhine. From this area the House of Habsburg got its start, and although its seat had moved to

D. WALLIS

Brunig
Pass

Grimsel
Pass

Furka
Pass

Simplon
Pass

Rhone

S I O N

Zermatt

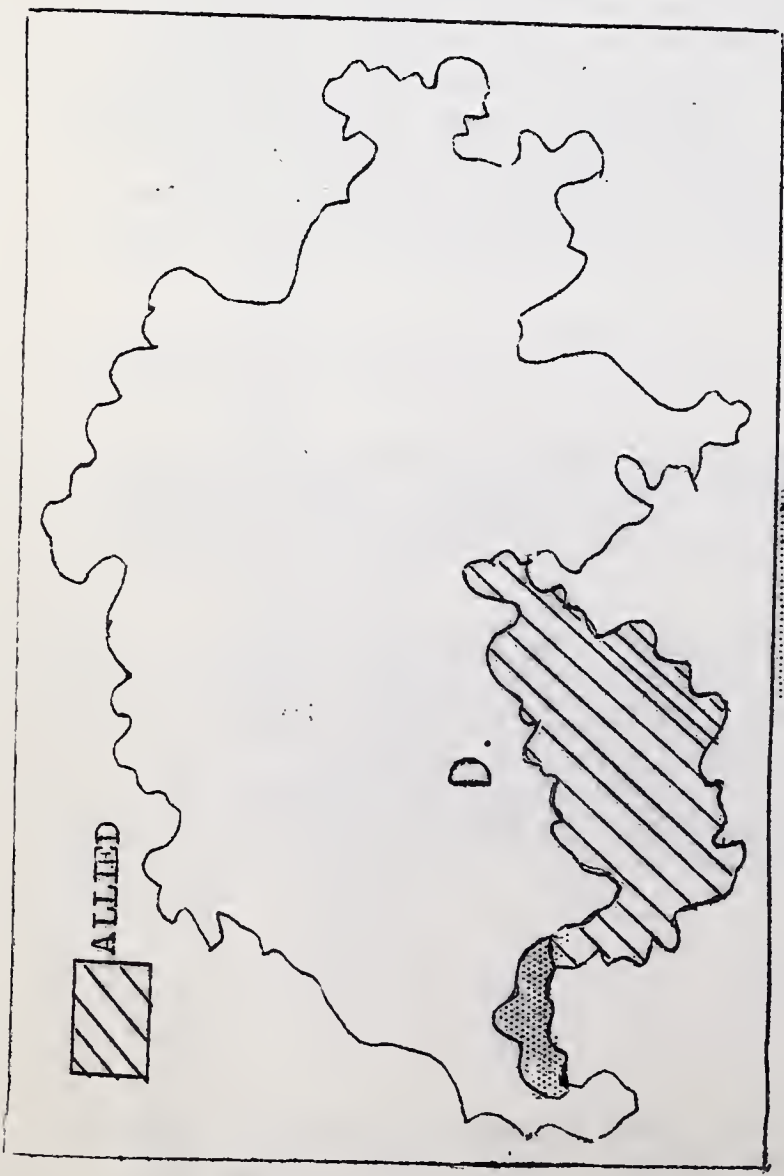
Matterhorn

Great St. Bernhard
Pass

Mont
Blanc *

Martigny

St. Maurice



Vienna it still retained estates in Aargau.

At the time, around 1414, there were three claimants to the title of Pope. This matter was being discussed at a church-council at Constance. One of the claimants, Pope John XXIII, made his escape from Constance by the aid of Duke Fredric of Austria. This help incensed the Holy Roman Emperor Sigismund to place the Duke under the Ban of the Empire. He further told the members of the Confederation, whom were still theoretically a part of the Empire, their treaty with Austria was null and void, and he commanded them to 'free Aargau'.

Although they were reluctant to break this treaty, the attraction of protecting their flanks, as well as giving their rivers an outlet to the Rhine through territory they could control, caused them in 1414 to attack the several towns and castles. In the midst of the fighting, the Emperor removed his ban, and ordered the Confederates to cease. With victory already won, they refused. The upshot of all this was, the Confederates paid a large indemnity to Austria, and administered it as the first of the 'bailiwicks'. Bern, being the first in the field and having conquered most of the area, received the lion's share; Zurich and Luzern acquired small districts, and the balance was administered jointly, Uri refusing to participate. This division was completed by 1415, and marks the first territorial aggrandizement of the members of the Confederation. The idealistic days of the Confederacy were over.

WALLIS

On the southern border of the canton of Bern lay a conglomeration of independent towns, hamlets and bishoprics which broke from the House of Savoy and formed a separate league of their own. The ratification of this treaty was in 1475, but actually a treaty with the Forest cantons in 1416-17 allied them with the Confederates. This alliance gave a buffer to Bern and to the western approach of St. Gotthards Pass; to the Great St. Bernards Pass at the approach to Lake Geneva, etc., it also brought in the powerful see of the Bishop of Sion.

Aside from the area near to Lake Geneva this is a mountainous region, with a higher number of the Alps than any other canton. Of the tillable land in all the cantons of Switzerland, 3% are in Wallis, yet this land supports 10% of the total farms of Switzerland. Let us put that another way, agricultural statistics state it takes 25 acres of farm land to support a farmer and his family, yet the size of the average farm in Wallis is 12 acres. Consequently, the income per farm of this canton has been desperate from time immemorial. Its character may be likened to that of the Hill-Billy region of Tennessee. Rugged individualism holds sway, isolated pockets of hamlets in the mountain valleys encourage this respect. No wonder the ambitious people move out.

Geographically, the Rhone River, which starts in the nearby Uri, flows through the canton into Lake Geneva. Its valley, Latin "Valais" afforded passage via the Great St. Bernard Pass eastward to the Furka, and Oberalp passes to eastern Switzerland (Graubunden); or through the Grimsel Pass to Meiringen, and thence via the Brunig Pass (see 'Home Base of the Amackers') to Luzern. It was the reverse of that movement in the 1300's that brought men from the Hasle Valley through the Grimsel into the upper regions of the Rhone Valley, which in time established



the 7 Leagues and set the Germanic pattern for that part of the canton.

Zermatt, and the oft-pictured Matterhorn mountain are in the southern part of Wallis. This region has developed into a sports center of world-wide renown. Also in Wallis is the strategically vital Simplon Pass, developed by Napoleon, and expanded into a railway tunnel bearing much traffic.

THURGAU

(map on page 78)

In 1460, the Confederation took from Austria the territory comprising the canton of Thurgau. This protected the eastern borders of Zurich and the northern boundary of their ally St. Gallen. It was an out-and-out act of aggression, giving the confederates an entry to Lake Constance. The land is flat in topography. It became a 'Common Bailiwick' jointly administered. In administering a bailiwick, the cantons in the Original 8 Confederation revolved the duties and power every two years - during which time they collected the taxes, and had control over the mercenary soldiers (see 'Decay of National Life'), Thurgau given cantonal status in 1803.

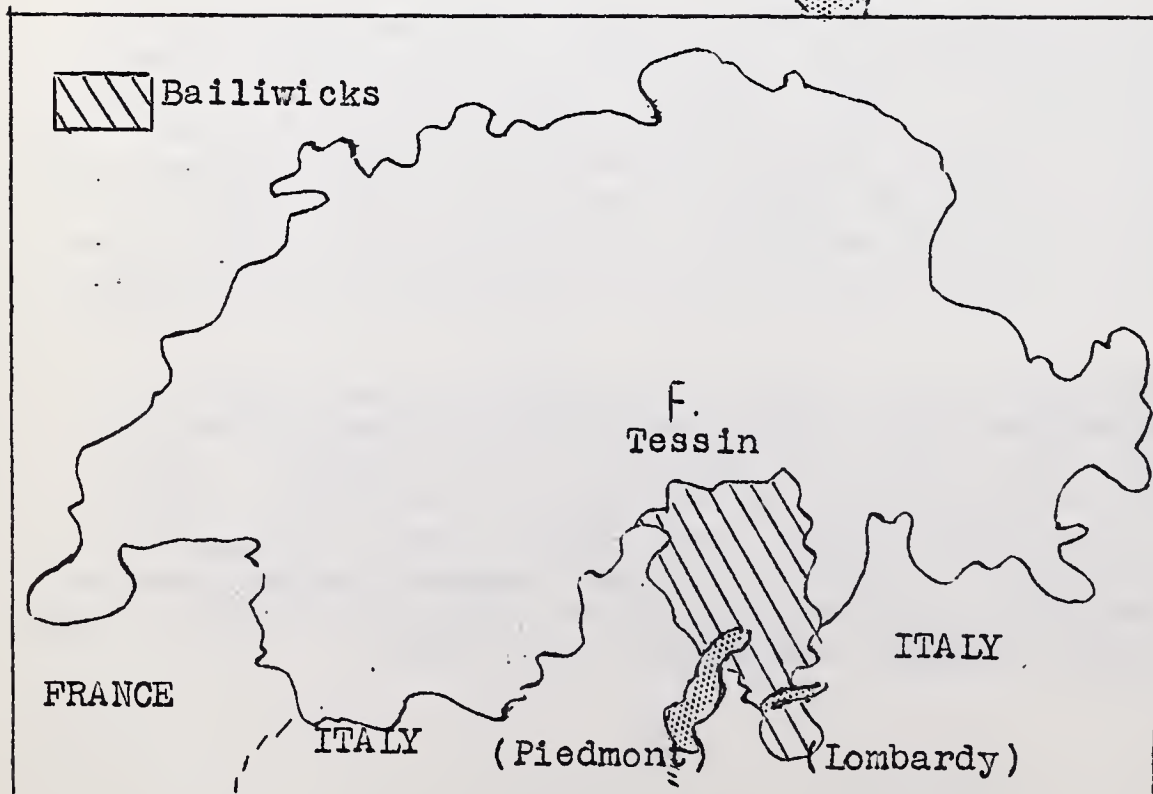
THE HOUSE OF SAVOY and THE DUKES OF MILAN

Without a central authority, nor a dominant power in any part of the Italian Peninsula, and the traffic to Rome bringing in the revenue it did, there was constant friction among the 40 principalities and towns to gain some slight advantage. Hence, the Confederates in Switzerland did not face united opposition when they looked southward for expansion and to a safeguard for approaches to the Alpine passes. Not only was there no unity, but their efforts were diverted to other wars that they could not devote full attention to the attacks from the north.

The House of Savoy got its start in the Piedmont area in the 1000's, (note map opposite) and expanded into the region around Lake Geneva and Wallis in the 1100-1200's. Their interest appeared to be more in the area west, in France and expended much of their energy and resources to gain control in those regions rather than consolidating what they had in Switzerland. The city of Geneva remained outside their sphere by reason of its imperial immediacy, it being a Free City. The eastern boundary of this house abutted that of Milan at Lake Maggiore, Tessin.

The Dukes of Milan inherited the land of the Lombards, and were continually embroiled in warfare with other northern Italian cities, Florence, Venice, Genoa, and so on for mastery of the region. There was also considerable civil conflict between the nobles of the city. The men of Uri, Schwyz and Unterwalden until 1515, were continually making raids into the valleys of Tessin and the Lombard plains, and a good share for their success (besides being much superior fighters) was that the Dukes were busily engaged elsewhere, or at home.

Brunig:
Pass



TESSIN (Ticino - Italian)

The vital St. Gotthard's Pass is in the canton of Uri, just over the boundary of Tessin; just under this border is the Lukmanier Pass (another historic pass); and just over the northeast border in the canton of Graubunden, is a third historic pass, St. Bernardino, accessible through the valleys of Tessin. The approaches to these passes, therefore, was vital to the Confederates, particularly Uri.

In 1331 an agreement was made between Uri and the inhabitants of the valley of Urseren which secured the freedom of St. Gotthard's. When the ruling Duke of Milan was not busy with other troubles, he endeavored to regain domination, and there was constant conflict. In 1440, the Three Forest Cantons for the last time came out on top, and Tessin became a bailiwick governed by administrators from these three ruling cantons. The Confederates simply substituted their own rule for that of the Duke, collected taxes, and were more harsh in their administration than had the bailiffs of Habsburg been when the Forest Cantons revolted. (Substantiating Herold's claim in his book 'Swiss Without Halos' as to the maintenance of the Status Quo. It all depended upon who had what status.)

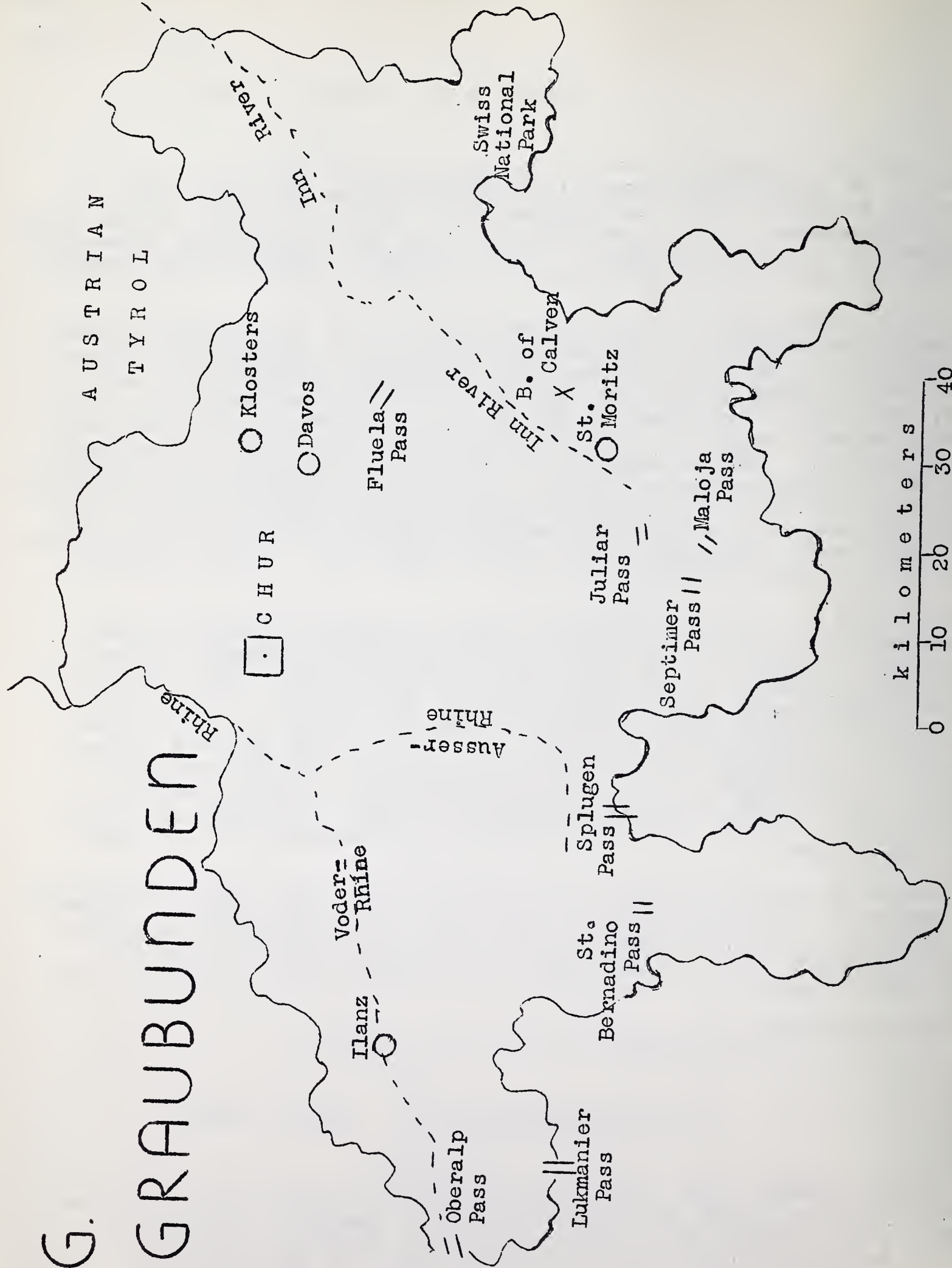
Much is made of the desirability of the lush pasture lands for the mountaineers as being an important factor in this conquest. However, the canton is said to have the poorest revenue in regard to agricultural income because of the unproductivity of the soil. A more logical enticement then, would be the contrast in climate and environment for the functionaries for the rule of this bailiwick; as well as for those whose days of mercenary service were over, and the Easy Life attracted. At any rate, there is a decided Germanic mixture in the Italian character of its present day inhabitants. Although it did not become a full-fledged member until 1803, its loyalties are very much toward the Swiss.

The canton is a sort of Miami Beach to the Swiss. The lakes of Lugano and Maggiore, its attractiveness in scenery and picturesque buildings, its artistic traditions (Carlo Maderno, who built the facade of St. Peter's in Rome, was a native) give it a Bohemian life, a tonic to the more somber Swiss.

Its chief agricultural product is from the vineyards.

GRAUBUNDEN (Grey League)

This canton covers 2,703 square miles, one-sixth of the area of Switzerland, furrowed by 150 valleys. In 600 B.C. Rhaetus, Prince of the Etruscan tribe invaded this area, and gave it the name 'Rhaetia' - numerous relics from this race are found in the St. Moritz region. In 15 B.C. it became a Roman Province "Rhaetia Prima"; Chur became its principal city 'Curia Rhaetorium'. The entire canton is covered by high alps. This topography did not adapt itself to large cities, but there were numerous hamlets in isolated mountain pockets. These became



fiercely independent and individualistic. It was in these pockets that the Romansch language was kept alive, and this was used sufficiently to be given the status of becoming a National Language (although not Official Language) in 1937. Romansch is about as close to the dialect of Latin as is to be found in this modern day and age. (See 'Language' section) Finally, this individuality caused the League authorities at the time of the Reformation, when all its neighbors were rent by religious strife (to become officially either Catholic or Protestant), to take the official position each commune decided the matter for itself - a toleration about 400 years ahead of history.

It was the matter of Alpine passes around which most of its history centered. Perhaps the greatest in prestige is the Septimer exceeded only by the Great St. Bernard in the time of the Romans and in the Middle Ages. Closely followed in importance during these eras was the Juliar, particularly those wishing to go directly into Austria. With the rise in temporal power of the Bishop of Chur the Splugen Pass became the more popular highway to the lower Rhine River - around Lake Constance, and again on the Rhine passed Basel and into Germany. By 837, the Bishop was strong enough to guarantee protection that the traveler may journey unmolested. Finally, as noted in the discussion of Tessin, the St. Bernardino Pass gave entry into the area.

By the mid 1300's, the power of the Germanic side of the Holy Roman Empire began to decline, while that of the House of Habsburgs continued to rise. The end of this Germanic power had not yet been reached, but the Austrian side was becoming more aggressive.

The Bishops of Chur obtained from the Emperor a charter exempting them, and his region from the jurisdiction of the feudal courts, and by the 1200's they were lords and rulers of the whole region shown on the opposite page as "League of God's House". To counter the pro-Austrian tendencies of Bishop Hartman, the tradesmen and other Swiss took the position the Bishop should be concerned with matters of the soul, and not with the temporal; that he could do the advising, but they would make the decisions, and that their decisions were binding upon him; not his on them.

In 1395, the nobles of the Vorder-Rheinthal formed the Grey League (Graubunden; I signori Grigoni) from the color of the official cloaks worn by its members. Being the more aggressive, it was this league which in time gave its name to the confederated league. Its capitol was at Tass.

In 1436, the last Count Toggenburg died, and at once many of his subjects formed the League of the Ten Jurisdictions, of which Davos was the capitol. These lands border on the Austrian Tyrol, being all a part of the Count Toggenburg's domain.

In 1436, these three leagues formed a confederation for mutual assistance that was more than by coincidence similar to the League of the Forest Cantons. Its capitol was at Chur. Soon thereafter, it allied itself with the Swiss Confederation, and remained as such until 1803 when it was given cantonal status under Napoleon's Act of Mediation.

So, the members of the Graubunden are another illustration of the simplicity of the Swiss desire for individualism while living in toleration of their neighbors. A mixture of the Latin and the Germanic; speaking Romansch, Italian and German (all three being official languages



of the canton); Protestant and Catholics whose example of toleration will be dwelt with in 'Our Religious Heritage', yet in the Thirty Years War, when the rest of the cantons remained neutral, the League being autonomous and local opinion holding sway in religious matters, the Catholics took up arms for Spain and the Protestants for France, and it became the scene of some of the most fratricidal mayhem ever perpetuated in history. Yes, you are a Swiss, and before that you are a Graubundener, and even before that you are from Davos, but first of all your name is Sprecher and that family name identifies you above everything else.

THE YEARS FROM 1353 - 1476

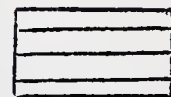
The additions of Allies and Bailiwicks formed a strong protective coat to the core of the Confederates. Bern, to the south was protected by the ally Wallis; The Forest Cantons by their bailiwick, Tessin, by the members of the Grey League, who for all practical purposes were members rather than Allies. Appenzell, while an ally was to come in as a canton before another half-century had passed. The powerful Bishop of St. Gallen also was an ally. Thurgau and Aargau were conquered and administered as bailiwicks so, not only were their flanks protected, but the Rhine had access almost to the turn at Basel, and Basel was friendly,

And during these years the reputation of the Swiss as fighters grew to where there were no equals on the continent. Representatives of most of the major European nations were seeking with every persuasion possible to obtain their services. Switzerland was becoming powerful!

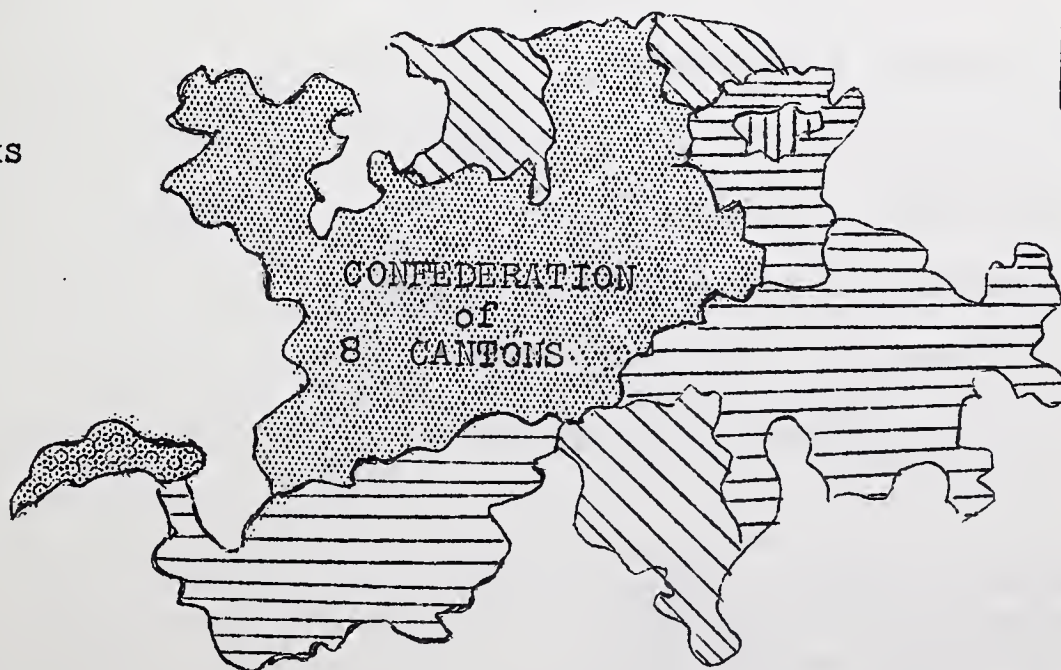
ALLIES & BAILIWICKS



Bailiwicks



Allies



BATTLE PRAYER

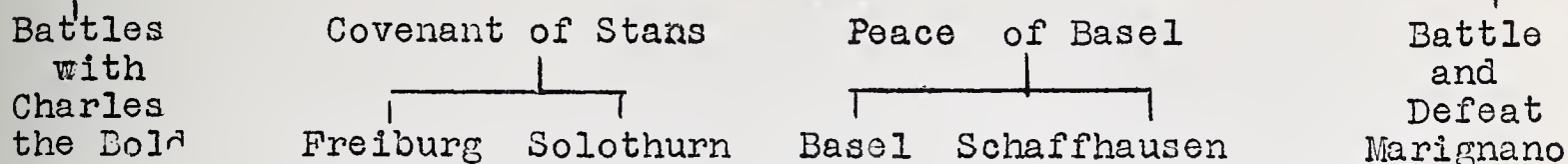
It was the custom for the Confederates prior to engaging in battle to offer united prayer, much to the amusement of their waiting enemies. Numerous accounts relate the derision that was heaped upon them for the action, particularly before the Battle of Morat. However, it is not recorded how hard these same enemies laughed after the Swiss got through with them. With that acknowledgment the following is offered as typical of one of several Battle Prayers of the Swiss.

Let us pray again
For our towns and villages,
For our cows and goats,
For our widows and orphans,
For our pigs and calves,
For our women and children,
For our chickens and roosters,
For our pots and pans,
For our geese and ducks,
For our governments,
And now the enemy is here
We want to slay him,
And not let him pass anywhere,
Nor men, nor horses.
Let us go at him with God !

The first reading will make it appear bucolic in its simplicity. But what it does is to list their meager possessions gained with much toil, building to a climax for the sounding of their terrible war-horns (Uri's made to sound like the bellowing of a bull) which history records time-and-again as striking terror to the enemy.

THE HIGH TIDE

91.



CHARLES THE BOLD

The creation of Alsace-Lorraine upon the death of Charlemagne, caused it to become a bone of contention up through the present. In time, it became a part of the House of Burgundy. Burgundy was a province in France; its duke owed allegiance to the King of that country. This house grew in power until its duke, Charles the Bold, constituted a real threat to the French King. The Duke had extended his domain from the Zuider Zee in Holland to Lake Neuchatel in Switzerland, and had plans to continue down to the Gulf of Lyon; to recreate the Middle Kingdom and become independent of France. That nation's current King, Louis XI was a most astute diplomat, to put it conservatively. He caused the members of the Confederation to make an alliance with Austria; provoked a conflict between Austria and Charles the Bold, and then sat back to enjoy the fruits of his labors. These so worked out as to leave the Swiss embroiled with the Duke and gaining no assistance from either France or Austria.

Actually Charles had no designs upon their territory, his quarrel was with the King of his own lands. He had taken and beaten the best armies in the balance of Europe, why should he want to quarrel with the Swiss: Because victory over them would remove the last force capable of opposing his gaining independence from Louis XI, and organizing his Middle Kingdom.

On March 2nd, 1476, their forces met at the little town of Grandson, on the shores of Lake Neuchatel (canton of Vaud) 18,000 Swiss against 20,000 Burgundians. The Swiss victory was complete, although there was not much loss of life. Charles was on his way to Italy, where he hoped to make an impressive display of his wealth. Consequently, in his train was a more than ordinary amount of plunder. Among other articles: 420 pieces of artillery with much powder, many silken banners, costly garments, silken tents with great stores of merchandise and provisions; precious stones of such great value that nobody could properly estimate their value, but notably 3 great diamonds, one of which now adorns the papal tiara, another the Habsburg Crown Jewel, and the last among the crown jewels of France....a golden casket containing holy relics, among which were pieces of the true cross, and the crown of thorns. The total value of the plunder was estimated to have been 5-1/2 million florins (equivalent to \$25,000,000). The after effects of this sudden wealth were of the most serious consequences for there was engendered a whole train of corruption, a taste for plunder, a feeling of envy, and in general, a departure from the simple habits. This matter will be brought to a head at the Convention at Stans.

Charles regrouped his forces, and met the Swiss again on June 22, 1476, at Morat, canton of Freiburg. Panic seized the Burgundians, and the route was complete, 8,000 - 10,000 Burgundians to a few hundred of the Swiss. The plunder was nothing like that at Grandson.



The final act came in February of the following year (1477) when the two forces met for the third time at Nancy, (near Strasbourg, France) and again the results were devastatingly in favor of the Swiss. As a matter of fact, Charles lost his life in the battle. So ended the threat to the throne of a united France; and if anything was needed to renew the reputation of these mountaineers as fighters these battles confirmed it. A pithy rhyme by the Swiss has come down through time:

Karl der Kuehne Verlor:
Bei Grandson das Gut,
Bei Morten den Mut,
Bei Nancy das Blut.

Charles the Bold lost
At Grandson his wealth,
At Morat his Courage,
At Nancy his blood (life).

About three weeks after the victory at Nancy a group of returned soldiers in the canton of Zug were loath to end the joyous celebration of the annual Carnival (pre-Lenten). So, in a spirit of merriment, they started out to visit their compatriots nearby. The infectious spirit prevailed upon their arrival, and a continuation to the next town was in order. Soon the mob was demanding ransom and entertainment. It ceased to be a prank; it became a frightening mob. An objective was made that the House of Savoy had sided with Charles the Bold, and therefore the cantons of Vaud and Neuchatel (not yet in the Confederation, and subjects of Savoy) should be made to pay tribute. In vain the leaders of the cantons from which they came attempted to call them back. It was "The March of the Mad Life." They continued down to the gates of the proud city of Geneva, where they demanded and got 8,000 guilders, promises of future payments, and doled out to each soldier 2 guilders and one drink. Then, they went home.

The men, for the most part, were from Zug, Schwyz and Uri.


By this time, in our study, the cities had grown more powerful, and in turn, they were controlled by a few aristocratic families. The threat to their security by such a mob was unthinkable. It was a matter which must be prevented from recurring. Then, there was the question as to the division of the spoils of war: why should Bern, who supplied a much larger number of soldiers than Zug, be satisfied to share-and-share alike?? They are stymied because the votes are equal between the City cantons and the Rural cantons. Yet, here, at least, are two neighboring cities of Freiburg and Solothurn who want admission, but are denied by the veto power of the Rurals. Certainly a thorough reorganization of the whole Confederation was in order.

COVENANT AT STANS

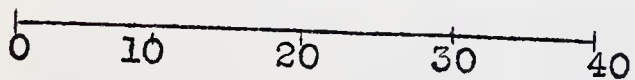
After the victories over Charles the Bold, the members took time out to win a brilliant victory over the Milanese at Giornico in 1478, but relationships became worse among the Confederates, and finally it was agreed to hold a meeting for revision of the compacts at the town of Stans (Nidwalden), in 1481. Several times the delegates were on the point of breaking up when a universally beloved hermit, Nicholas von der Flue was appealed to, and his impassioned plea to give a little, and take a little; to not break up the Confederation because of the love of money, "Don't fence too wide a field!", turned the tide, and within one hour of this appeal an agreement was reached. (To the sophisticated, an appreciation must be had of the respect due this

9. FREIBURG



 Canton
Vaud

k i l o m e t e r s



10.

SOLOTHURN



character, whose life is worthy of a further study; to the sensibility of his argument; and to the basic fact all members, at heart, wanted to continue the alliances.) This hermit's cell was at a point shortly distant from the Burgig Stock, in Switzerland.

The main factors in this Covenant were: 1.) moveable spoils of war were to be distributed on the basis of the number of soldiers each canton contributed; 2.) territories, conquered, were to be administered on the basis of equality among cantons; 3.) the cities of Freiburg and Solothurn were to be admitted to membership as full cantons, BUT were to remain neutral in case of disputes among other members. 4.) of greatest importance, in the development of Swiss history, it was agreed, in consequence of the 'March of the Mad Life',: "Hereafter, no one amongst us and in our Confederation shall secretly or openly, in town or country, shall hold any unusual, dangerous gatherings, assemblies or discussions, from which there might result harm, tumult or mischief to any one, without the will and permission of his lords and superiors....and if contrary to this, any amongst us should undertake to hold, or give help, or advise, concerning such aforesaid dangerous discussions, he and those men shall straightway and without hindrance from their lords and superiors, be punished according to their faults."

There went your principals of democracy. There went your right for free assembly, the expression of public will, whatever its purport. It did retain the Status Quo to those who were in power, just as it maintained the Status Quo of the conquered bailiwicks. In the case of the Rural Cantons with their Landsgemeinde, the individual's right was not threatened. But in the case of the autocratic City cantons the individual's right to voice opposition was greatly restricted.

FREIBURG

Freiburg is the headquarters for modern Catholic cantons (Luzern was the former center of that group until 1848). On the map on the opposite page the intrusions of the lands of the canton of Vaud are due to their being Protestant in character. Again, this is illustrative of the rugged local independence typical of the Swiss.

Freiburg was founded by Berthold IV, House of Zähringen in 1178, making it 13 years older than their ancient rival the city of Bern. From 1277 (with the expiration of the Zähringer line) it was a Habsburg possession, the latter, at the time, having its head at near-by Lenzburg (Aargau). The Battle of Laupen (see 'Bern') decided the domination of the City of the Bears, and since that time the citizens have gone out of their way to take an opposite stand to those of their rivalalthough Germanic in origin the influence of the returning mercenaries from France has made its architecture and characteristics French in type; the river Saane, which flows almost exactly north and south through the canton, marks the division between the French and German sections of the district; it retained its loyalty to the Catholic church in the Reformation, while Bern went Protestant. In 1447, it became a Free City, and had to await the Covenant of Stans before being admitted to the Confederation.

It was a City Canton, being administered by members of 13 families.



The chocolate industry of Switzerland centers in the canton.

It is the site of the ancient University of Freiburg.

It is of interest to us who lived in Oak Park, Illinois that the Villa des Fourges takes students from Rosary College for their junior year of study, it being operated by the Dominican Sisters of the Holy Rosary -- and a low bow to the writer's first daughter-in-law, an alumna of Rosary. This villa was founded in about 1927.

In the south-eastern corner of this canton are the lands belonging to Counts of Gruyeres, of noble and historical lineage, who came to a sad ending through their expensive tastes. This is the region from which comes the famous Gruyere cheese.

SOLOTHURN (map - page 94)

In 272 A.D., the Alamanni swept down from Germany and utterly destroyed the Roman provincial capitol city of Aventicum (Vaud) to a point it was never rebuilt. Soon thereafter, this tribe was severely defeated by the Romans and did not establish dominion over what is now Switzerland until 406, or 407. Nevertheless, the Romans built a fort at what is the city of Solothurn (Salodurum) in 272 A.D. It, too, was a part of the Habsburg holdings until given the status of a Free City, and had to await the Covenant of Stans, 1481, before gaining status as a full canton. Solothurn was the seat for the French Ambassadors in their maintenance of friendly relations for the obtainance of the Swiss mercenaries. The city of Olten is the important railroad center of modern Switzerland.

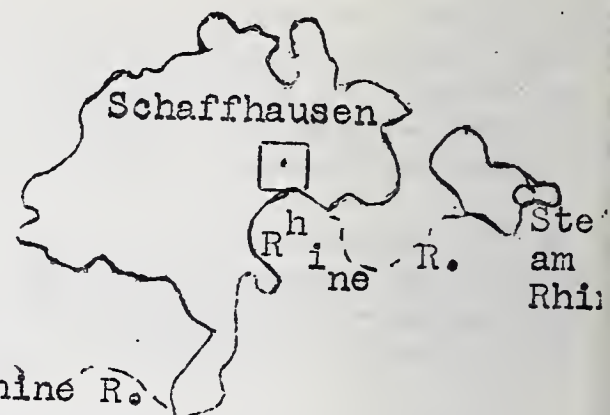
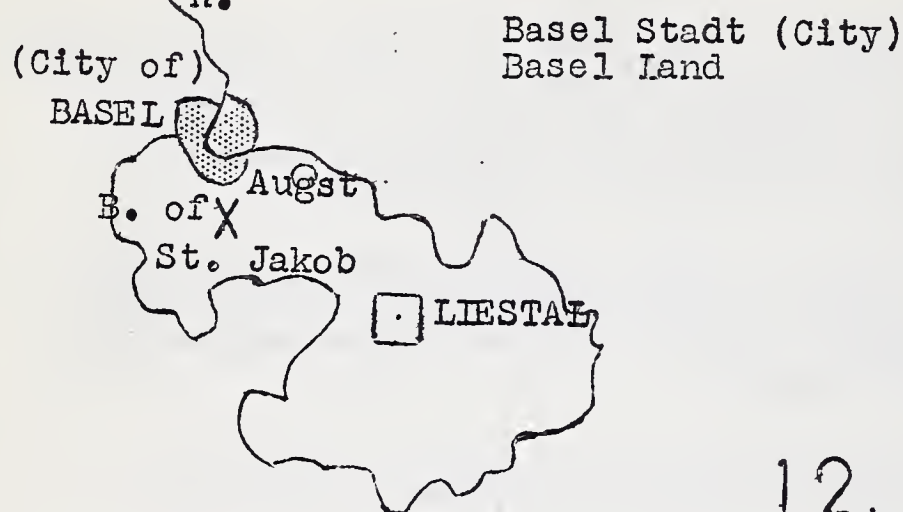
As mentioned, in the 1400's the Germanic influence in the Holy Roman Empire lessened, while that of Austria and of the Habsburgs rose. The Swiss believed themselves to be 'immediately dependent upon the Empire' that is to say, they gave allegiance to the Emperor, but to him only, he could not delegate control over them to subordinates, justice, the courts, were directly from him, and taxes were only for his personal needs. When Fredrick III (1440-1493) became Emperor it marked the permanent possession of the title from thence on by the Habsburgs. Fredrick did all within his power to destroy the Confederacy, even to the point of marrying his son Maxmillian I with the daughter of Charles the Bold. In the eyes of the dominant class these mountaineers constituted a permanent social danger. "They want to become Swiss" (note: not a Swiss) was the proverbial expression of defamation, just as we today use the word 'anarchist', or 'communist'.

When Maximilian I came to the throne he called a Diet at Worms, in 1495, that instituted an Imperial Chamber and new sub-divisions in the whole Empire. Being part of this Empire, the Swiss were asked to give their acquiescence and to subscribe to their share of the public expense. Being proud of their independence, and aware of their military power, the Swiss refused. Instead they allied themselves the more strongly with the French King.

In the southern part of modern Germany was an organization called The Swabian League. Maximilian set this group against the Confederates in the western part of Switzerland, and the Tyroleans of Austria against

11. BASEL

Sub-Cantons in 1833::

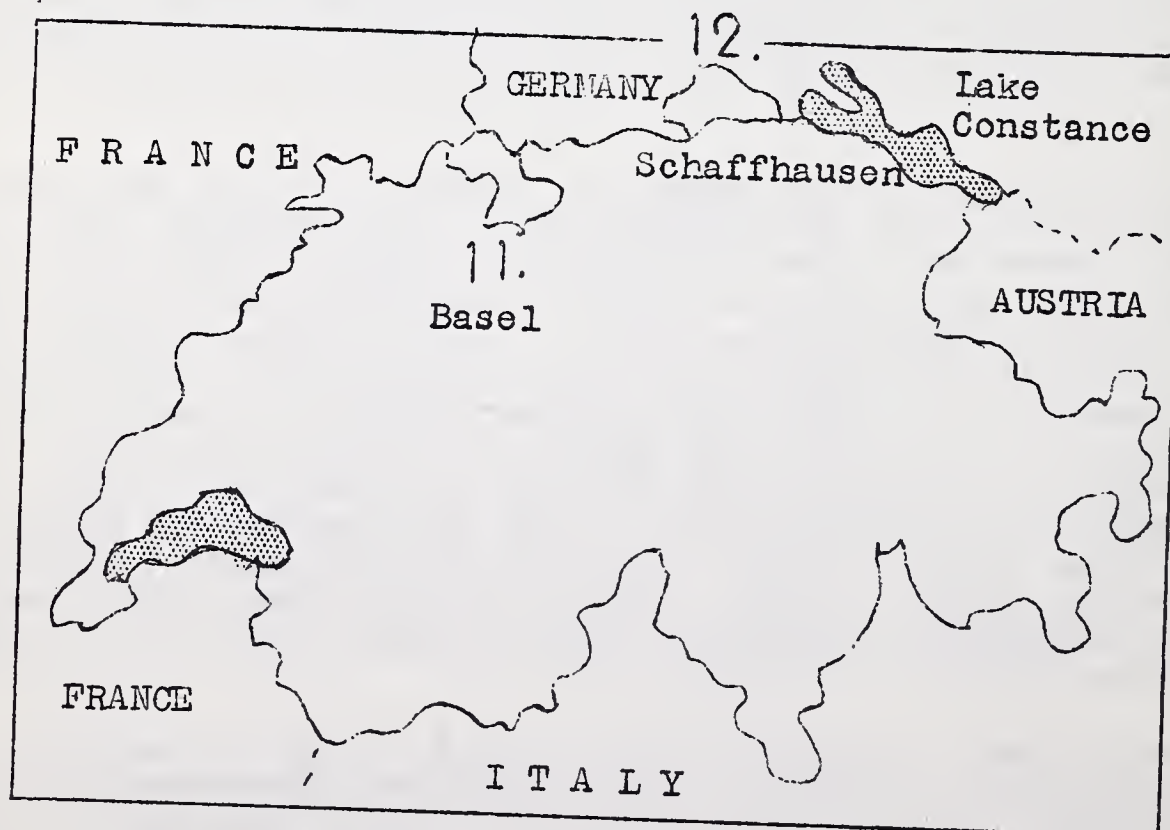


12. SCHAFFHAUSEN

13. APPENZELL (Map - page 78)

kilometers

0 10 20 30 40



the members of the Graubunden. In two terrific battles, on almost the same day, the Swabians were defeated at Dornach, near Basel, and the Austrians by the Graubundens at Calven. Maximilian was forced to conclude the Peace of Basel in 1499, which, in effect, freed the Swiss from all ties with the Empire although this was not officially recognized until the Treaty of Westphalia in 1648.

BASEL

Although there was a small settlement, its start may be dated when the Roman Emperor Valentinian erected a stronghold at the sharp bend of the Rhine in 374 A.D., and soon afterward became the see of a powerful bishop. It developed into an important commercial center during the Middle Ages. In the tenth century, it became a part of Burgundy, and in 1006 it was annexed to Germany. An important Oecumenical Council of the church was held here in 1414-1418, which contributed greatly to the city's fame, and this fame was probably responsible for the great figures of the Renaissance settling there: Erasmus, Holbein, the painter, Merian, the engraver, Frobenius, the printer.

It had close association with the Confederates, but could not break away from the Empire. In fact, the pillage of travelers in the nearby countryside was excessive. With the breaking of the Swiss from the Empire, it applied for admittance as a member, and this was granted June 1st, 1501. Symbolic of her security, she substituted for the armed guards at the city's gate they stationed an old woman with her distaff, who went on spinning as she collected tolls. So important was she to become as a trading center, that in far off Venice, the road that leads from that city, through St. Gotthard's Pass was known as Basel Street. Control of the city was in the Guilds, but the administration was by the presidents of these guilds, unlike the more democratic process of Zurich, where the whole guild voted.

The city is located on both sides of the Rhine River, and its bridge was an important addition to the commercial life of the other cantons.

In 1833, the lands outside the city, after a series of battles, broke the domination of the guilds and became an independent sub-canton, Basel-Land, with its capitol at Liestal.

SCHAFFHAUSEN

On August 10th, 1501, the Free City of Schaffhausen was admitted as 12th canton. It is the one canton located north of the Rhine River. Being at the Falls of the Rhine, it was a trans-shipping point for cargo around these falls, and its admittance allowed the flow of water traffic to be entirely through lands of the Confederates.

At present Schaffhausen is an industrial city.



On December 17th, 1513, the former allied canton Appenzell was admitted as a full canton. This closed membership in the Confederation at thirteen cantons until 1803.

BATTLE OF MARIGNANO

Louis XII, France, was at war with the papacy, and employed Swiss mercenaries. He was not content with them for they constantly demanded their pay be forthcoming, and were not satisfied to fight for glory only. The Pope, Julius II had given the Bishop of Sion (Wallis) the coveted red hat of a cardinal (the only one in Swiss history) in compensation for his influence in gaining enlistments of Swiss mercenaries. It should be recognized that the Cardinal, Matthew Schiner, was within his rights as he was a strong temporal power as well, in his role of Count of the Wallis. Opposition to this new move, and the failure to renew the treaty with France resulted in a Peace Party, the leaders being Bern, Freiburg, and Solothurn. These cantons stayed out of the affair. The balance, to the number of 20,000, assembled at Chur, conquered the city of Milan, and then met the forces of the new French King, Francis I, at Marignano, just outside Milan, September 13, 1515. Some sources put the number of the French at 60,000, at any event the Swiss were out-numbered.

The battle was decided on the second day by the sudden arrival of Venetian cavalry, and the effect of moveable artillery. Hithertofore this new medium had been fixed and cumbersome. About midday, the bleeding and battered Swiss began their retreat to Milan. They accomplished this with honor 'carrying their wounded shoulder high', and retaining their banners. But it was a disastrous loss.

It marked the Turning Point in Swiss Foreign Policy. This was the last instance of Swiss fighting outside their boundaries as a nation. Henceforth, they would fight only for pay. It was not the effect of this single loss. It was the discouraging realization their allies were leaving the brunt of the fighting on them; these allies were remiss in their payments; previously their weapons had, for the most part, been non-expendable, and the new devices with gunpowder were costly; but perhaps of most importance, to continue in international politics meant a strong centralized government, with relinquishment of their beloved individual independence.

In 1521, the Confederates made a new 'everlasting' treaty with France for the services of cantonal troops. This established their foreign policy for the next 250 years, and was a major reason for holding some degree of unity during the tensions of the soon-to-arrive Reformation.



THE REFORMATION

103.

ZWINGLI - GERMANIC SWITZERLAND

FRENCH-PROTESTANT SWITZERLAND

Geneva

Vaud

Neuchâtel

ZWINGLI

(See Also 'Our Religious Heritage')

Ulrich Zwingli was born in Wildhaus, St. Gallen, in 1484. He was educated at Bern, Basel and matriculated at the University of Vienna so that his education was comprehensive. In 1506 he was appointed a parish priest in Glarus. Twice he accompanied the Swiss troops into Italy as a chaplain, and was present at the battle of Marignano. Returning to his parish he was outspoken in the influence of foreign agents that used outright bribery in competing for the services of enlistments in the canton. This caused his removal from his parish, and he spent the next two years in the abbey of Einsiedeln (Schwyz). In 1518, he was called to the ministry of Zurich, where his real career was to begin, January 1st, 1519.

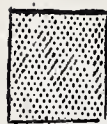
The military power of Zurich, as we have noted, came from the membership in the Trade Guilds, a civic duty not a means for livelihood. Interruptions for foreign service disrupted their vocations, and in 1503 the city abolished the capitulation system, i.e., fighting outside the Confederation. Hence, Zwingli's opposition to the mercenary practices fell upon fertile ground. His program included a complete revision of the religious, social and economic life. He was a Nationalist above all. His grandiose plan took in a new nation from the German Protestant states down through the lands in Lombardy; its core was to be the Swiss Confederation. It was to be built upon his New Faith and would eliminate both the Catholic and Lutheran Faiths.

As McCracken in his book "The Rise of the Swiss Republic" puts it: "Zwingli was a Reformer in the widest sense of the word. He conceived his mission to be nothing less than the complete political, moral and religious regeneration of Switzerland; so that whatever may be the reader's particular religious estimate of the religious teachings which he introduced, no one can deny him the honorable position among great-hearted and fearless seekers after the truth."

In 1521 Zurich abolished the mercenary system.

In 1523, the City Council of Zurich whole-heartedly approved of his exposition of the principles of the Reformation, and Zurich was definitely lost to Rome. Zwingli was not alone in his desire to correct the abuses of the Roman Catholic Church, he was a contemporary of Luther, and of Henry VIII of England. But only Zwingli advocated the sweeping changes for the whole way of life, and therein lay the weakness for its universal acceptance in the Confederation.

The Forest Cantons and Zug just could not accept the whole program. Not only did their isolation keep from them the abuses of the Church at that time, but to end the mercenary system struck at their economic roots. Luzern's ties with them, and the strong influence of the Church among the prominent families kept her in the fold. Solothurn with the



Catholic
Cantons



Baili-
wicks

REFORMATION



influence of the French Ambassador and his court, and the proximity to France, held her in line. And Freiburg for the latter reason, plus its opposition to any stand Bern took also remained Catholic. Appenzel split in 1597 into Catholic Inner-Rhoden, and Protestant Ausser-Rhoden.

PROTESTANT CANTONS: Schaffhausen, being a commercial city, and influenced by the Guilds went along with its neighbor Zurich. Basel had a conflict between the Guilds and the humanists at the University, but in 1529, accepted the Reformation. Bern preceded her by a year, 1528. Frankly, the Ruling Families looked upon with envy the vast holdings of the abbies, monastaries, and other Church property. These were secularized with the monies going into trust for its citizens, and the buildings being put to public use - hospitals, etc. Glarus accepted the Reformation under the leadership of their mayor, who was a good friend of Zwingli, and who remembered the latter's sermons.

Of the Allies: Wallis was held to The Faith by Cardinal Schindler; while St. Gallen took the Reformation, under the leadership of Joachim von Watt (Vadianus).

The Bailiwicks: Tessin was under the domination of the Forest Cantons and followed their leadership - Catholic. Aargau was, for the most part, under the domination of Bern; and Thurgau, close to Zurich, Glarus.

It was in contention for these two bailiwicks that led to warfare between the two factions.

In June, 1529, the armies met at Kappel, on the border between Zug and Zurich. A jolly group of Catholics got hold of a bowl of milk, but lacking bread, they placed the bowl on the exact boundary line. Somebody from the Protestant camp threw over a loaf of bread, and soon the two armies were enjoying 'milchsuppe' (bread and milk), but woe betide the individual whose knuckles crept over the boundary - a sharp rap resulted. This amity prevailed and a peace was signed guaranteeing freedom of worship to both parties.

But Zwingli could not let well enough alone; it was "all, or nothing". The City of Zurich instituted a blockade against the Forest Cantons, and again The Fat was in the Fire! In 1530, the two forces again met at Kappel, and this time fanaticism held sway. A captain from Uri succeeded in turning the flank of the Protestant group, and the battle was over. In the butchery Zwingli was slain, his body quartered, and burned.

But the Reformation was too deeply rooted to disappear with his death and his assitant Bullinger capably took over. The religious aspects were retained; opposition to the mercenary system was not as vehement and gone altogether were any ideas about a New Nation. The Catholic States exhibited great moderation in drawing up the Terms of Peace, with no particular changes to their beloved Status Quo.

Centrally, there was not much to be effected. Each canton was autonomous. The Confederate Diet was not much more than a place to exchange information; it had no authority; in fact, it had no regular system for meeting, nor place to meet. The Confederation was nothing more than the original objectives: a military alliance for self-protection. Inasmuch as the trend was toward the gathering of power into the hands of a few influential families, there was no desire to enlarge the central authority. Even in the case of the Forest Canton, certain families gathered power by military leadership.

FRENCH - PROTESTANT SWITZERLAND



FRENCH PROTESTANT SWITZERLAND

GENEVA

VAUD

NEUCHÂTEL

GENEVA

Caesar devotes the first thirty pages of his Gaellic Wars to events in and around the city of Geneva. Even then it was considered an ancient Celtic city. Its location at one end of the foothills of the Jura mountains, and along the route of the St. Bernard Passes are the reasons for this ancient importance. Through the times of the ancient Burgundian, and the Franks it remained a city of power, its citizens were proud and conscious of their heritage. In 1033 it was annexed to the Holy Roman Empire which allowed the Genevese to claim they owed allegiance only to their bishop as the Empire's viceroy. This allowed them to stoutly dispute the claims of the Duke of Savoy that the city was a fief of his. For 411 years, they played the one power off against the other, and were almost self-governed. But in 1444, the elected bishop was from the House of Savoy, and the halcyon days were over.

The citizens of Geneva were alarmed and made a treaty of common citizenship with Freiburg and Bern. It must be recognized the Magistrates of these towns, and especially Bern, were the most astute of diplomats. Bern being controlled by the small group of ruling families, was sure to have connections among the leading families of Geneva. Savoy also had claims in the lands of Vaud, which were adjacent to Freiburg and Bern. Savoy was just strengthening its power in the Italian Piedmont to interfere too much in the internal affairs of the city.

Upon accepting the Reformation, Bern obtained the services of William Farel, a Frenchman, to act as a missionary in the areas that now comprise French Switzerland. This man was a true Zealot, and would get mixed up in the most vicious of street fighting in defense of his beliefs. It was he who induced Calvin to stay in Geneva (see 'Our Religious Heritage'). In 1535, he induced the people of Geneva to revolt; and in 1536, the Bernese came to the rescue. They forced a treaty upon Savoy which guaranteed the freedom of the city, and to insure that House's guarantee, it agreed to forfeit Vaud if the pledge was broken.

Calvin, like Zwingli, instituted reforms that covered civic and social affairs, as well as religious so that by the time of his death in 1564, the Reformation was so well established as to never be uprooted.

An amusing incident occurred on December 12, 1602. Savoy endeavored to regain the city by stealth late one night. Three hundred men were told to scale the walls, which a Jesuit named Hume assured the troops the ladders were 'Steps to Heaven'. One old lady, Mere Royane by name, happened to be throwing a pot of something over the city's walls (some say it was soup; others something else) when she saw the climbers and dropped the heavy pot on one of their heads - making the Jesuit's claim accurate. The alarm was given, and the city saved. Since then, the date has always been observed by a carnival, whose most consistent and prominent figures are representations of that pot - 'marmite'. That marked the last attempt of Savoy to regain Geneva. Antagonism of the Catholic Cantons delayed its admission as a canton until 1815.

"When I powder my wig" said Voltaire, "I powder the whole territory of Geneva"...."Geneva is a grain of musk which has perfumed the whole



world!" said the Genevese deputy at the Congress of Vienna.

Its proximity to both France and Italy should an exit be precipitious, as well as the intellectual air the city always has had, are reasons for its being the home for so many humanists. Rousseau, who laid the groundwork for the French Revolution, was a native son; Voltaire lasted as long as the authorities would allow, and then moved to the neighboring Vaud; M'me. de Stael held court at Coppet, and made it the most famous of courts for grace and wit; Albert Gallatin emigrated to the United States and became Secretary of the Treasury under Jefferson; and Jean Henri Dunant, founder of the International Red Cross both were native sons...

It was perhaps due to the fame of this latter organization that Geneva has become the international headquarters for a number of prominent organizations - the former League of Nations; International Labor Board; etc.

With the influx of the Huguenots the city became, and has remained to the present, the home of small skilled craftsmen. In 1907, a Referendum separated the church from the state. And the women are said to be the most beautiful in all Switzerland.

PAYS DE VAUD (Map - page 106)

Lac Lemman (Lake Geneva) is the largest lake in Switzerland, and forms the southern boundary of the 'Pays de Vaud'. It is 1220 feet above sea level and never freezes. Consequently, there is a southern type of climate along its shores and the powerful radiations from its surface in autumn help ripen the grapes in the vineyards, therefore on this countryside all other crops have been sacrificed to the growing of the grape.

This gentle climate was one reason for its popularity in early days. The remains at Morges indicate there were no less than three sites of Lake Dwellers nearby, making it a metropolis. The Romans built numerous colonies for their enjoyment (see map 'Roman Occupation'); and the entire length of its shore has, and is not dotted with resort towns, villas, and so on. At the eastern end of the lake is the town of Vevey, famous for its Castle of Chillon of picture and story. Lausanne is the capitol of the canton (Vaud), the site of the Federal Tribunal (see 'Swiss National Government'); the famous University of Laussane, and numerous other schools.

VAUD is the fourth largest canton, while its 350,000 inhabitants makes it third in population. The character of the Vaudois is rather happy-go-lucky in nature. He respects authorities, but reserves the right to criticize them freely. The drinking of wine is universal, and no ceremony of any kind is considered complete without it. Although religious, in Vaud, the sternness of Calvin did not take root very deeply. A peasant visiting his vineyards after a devastating hail storm, shook his fist to the sky and exclaimed, "I won't mention anyone, but this is disgusting!"

The House of Savoy had holdings in this region. After the 'March of the Gay Life' had chastised this House for its siding with Charles the

...

...

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Bold the smaller castles and towns in Vaud dissolved into anarchy, Savoy did not want to antagonize neighboring Bern by retaliation. As seen in the discussion of Geneva, Savoy pledged Vaud as a guarantee of its hands-off policy in Geneva to the Bernese. When it failed to keep this policy, Bern moved to Geneva, and on the way, 1536, it took over Vaud, and the lands of the Bishop of Lausanne.

Vaud became a bailiwick of Bern, no other cantons participating. It must have born the same relation as Tessin to the men of the Forest Cantons - a Miami Beach surcease from the hard winters. At any rate, Bern governed this area with a ruthlessness and despotism that was absolute, and under which the populace thirsted for freedom. It was from them that the impetus arose in the time of the French Revolution that was to bring the downfall of the Confederation of the 13 Cantons, and pave the way for modern Switzerland. In 1815, Vaud became a canton at the Congress of Vienna.

NEUCHÂTEL

Neuchâtel is dominated by the Jura Mountain ranges. These form a barrier to France and hence, this portion was not as rapidly settled as the other parts of Switzerland. The valleys run north and south, therefore travel in these directions was faster via routes leading through Basel and Geneva. However, there are remains of Lake Dwellers at Auvornier, just south of the capital city of Neuchâtel.

The first historical record of this area is a treaty made between a Count of Neuchâtel and the city of Freiburg in 1290; declared a Principality in 1532, it was recognized, like the rest of Switzerland, as "outside the Empire" at the Treaty of Westphalia in 1648. In 1707, it was given by the Emperor to Frederic I of Prussia, and the incongruity of a Prussian King ruling over a distant French-speaking people, who had close ties with the Swiss Confederation. Perhaps the truth of the matter was the remoteness and the small population was not worth making an issue to either the King, nor to the Confederates. At any rate, it was closely allied with the Swiss until the Congress of Vienna gave it cantonal status in 1815. Then, you have the absurd condition of the King of Prussia acquiescing to its incorporation into the modern Confederation while he still retained his sovereignty over it. This lasted until 1858, when he renounced all rights to the canton. No wonder it has given so many diplomats to Europe. The Neuchâtelois have a special way of thinking, and are extremely conscious of their culture. They have a definite feeling of superiority and are convinced that, as far as the important things in this life go, the world begins and ends within the confines of their canton. They are the most famous among the Swiss for their grumbling, they know how to extricate themselves from any kind of trouble. The capitol, Neuchâtel has the University of Neuchâtel; the Cantonal Observatory and the Swiss Laboratory of Research in Watch Making giving the city an intellectual life that is remarkable.

At La Chaux-de-Fonds is the center of the Swiss watchmaking industry. In 1679, it had its beginnings when an English watch in need of repair came into the hands of a blacksmith, Daniel Jean Richard, who made the tools required and then fixed it. Because of the natural affinity of the natives in this region to precision work, the industry grew rapidly until now watch making accounts for 1/3 of the value of Swiss exports, although not all are made in this locality.

Division 1

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DECAY
OF
NATIONAL LIFE

AGE
OF
REACTION

HELVETIAN
REPUBLIC

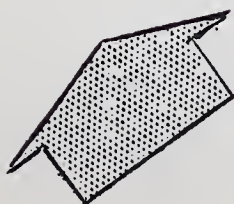
NAPOLEON'S
ACT OF
MEDIATION

1530-1815

SWISS HISTORY

SECTION

3





1530-1798

(For a thorough analysis of this period, Oechsli's "History of Switzerland" is suggested - pages 170 - 315 - on which most of this material is based.)

Their philosophy "Der Zweck Heiligt das Mittel" - The end justifies the means", goes against the Swiss concept. As to be expected, the adherents to the Roman Catholic Church did not take the inroads of the Reformation lightly. Its counter-attack revolved around Cardinal Borromeo, Bishop of Milan. His friend Bonhomini, Bishop at Vercelli, was appointed nuncio at Luzern, and made this city the focal point for Catholic activities. He brought the newly founded Order of the Jesuits into the area, and they became such a power as to cause their specific expulsion from Switzerland by the Constitution of 1848. He established Catholic universities in Luzern, and shortly thereafter in Freiburg, all other higher seats of learning being in Protestant cantons.

In consequence of Borromeo's efforts, the 7 Catholic Cantons formed themselves into the Golden League (taken from the gilded initials on the document), shortly changed to the Borromean League. Its headquarters were in the city of Luzern. The Protestants formed themselves into another League, headquarters at Aarau (canton of Aargau). So by 1586, there was a wide and bitter division among the cantons and their allies. It marked every decision made between the entire membership of the Confederation, and between individual cantons. It greatly affected alliances with other nations. It forestalled any possibility for national unity.

To further this decline was the dependence of many cantons on the sale of the services of their soldiers - i.e., the mercenaries. In the case of cities whose revenue came from commercial and industrial sources, Zurich, Basel, Geneva, Schaffhausen, St. Gallen, and later Glarus, this income was not the life's blood it was to the rural cantons. Bern went its own way in this matter.

Theoretically, the Diet of the Confederation was to correlate these services. France being given the preferred position through alliances. For years, the French Ambassador held court in the city of Solothurn for this sole purpose, and came to exert great influence upon that town.

Actually, the Diet was dead, and competition among European nations for these troops reached into every canton and district. So corrupt did this become, that graft reached the most obscure official in the most remote areas in an influence to make more favorable alliances.

An individual who could raise a body of soldiers, and lead them in foreign service was not only a power locally, but stood to enrich himself tremendously - monies for making the alliance, a share in the distribution of pensions, revenue while in the service (purchasing of supplies etc.), sumptuous apartments while on duty, and the opportunity to make favorable marriages in these distant lands. Of course, this individual wanted to continue this practice for himself, for his family, and for his heirs.

By 1653, the conditions of the peasants in Switzerland became so bad as to cause a country-wide revolt. This was poorly organized, and led, and was put down without much trouble, but the after-effects were

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such as to not allow this to happen again. Aristocracy was definitely in control.

In the case of the Rural cantons, it was control of the mercenaries and the administration of the bailiwicks that led to individual power. Solothurn was under the influence of the French Ambassador. Zurich, Basel and Schaffhausen were administered by trade guilds, and while more democratic, nevertheless developed a hierarchy. Luzern and Freiburg were governed by 'ruling families'. But the most despotic of all was Bern.

In 1614 occurred the last public meeting for government in Bern. From then on it was the 'burghers' who governed. Hitherto, a man from the rural districts of the canton could move into the city and purchase his citizenship therein - a 'burgher'. This practice was closed, and in 1643, it was determined that only those who were burghers should participate in any phase whatsoever of cantonal government. Those who subsequently should acquire citizenship were to be termed 'perpetual residents', or 'inhabitants' and constituted an inferior type of citizenship, although they could own houses and to carry on commerce and industry. The Bernese Patrician felt it to be beneath his dignity to participate in such matters. He confined himself to statecraft, the military and finances. The selling of wine was an exception, which for some reason was considered a prime prerogative. A third classification was that of 'settlers' who could live in town and engage in handicrafts - that was about all.

The fact that commerce and industry was not restricted; that the countryside afforded a rich income from agriculture, and that the natives were an industrious lot, kept the prosperity of the canton high. Then too, there were the almost unbelievable sources of revenue from administering the bailiwicks and the mercenary. The Bernese were most astute in administering finances. The state was well managed with a minimum of graft and corruption.

Naturally, those in control did all they could to maintain the status quo. Criticism was restricted to the point where censorship forced their eminent historian to have his book published in Boston, Massachusetts. The Bernese bailiff in Vaud advised Voltaire upon his arrival: "Monsieur, you have written many bad things about God, but he will forgive you. You have written many bad things about His Son, and he will forgive you. Do not write anything bad about the Councillors of Bern. They will not forgive you!" And during the years Voltaire remained under their jurisdiction, he never wrote anything but praise for the Councillors....what he wrote when he got out was something else.

Emigration to the recently opened New World was discouraged by a substantial Immigration Tax (why deplete your mercenaries?); and to receive and read letters from this immigrant was punishable by imprisonment. In even the most minor instances of social living, there were rules and regulations. A far, far cry from the origins of the Confederacy.

Nonetheless, this was a benign rule. Because of the administering, as mentioned afore, there were no direct taxes. In fact, by the late 1700's, the surplus and investments abroad were in an excess of 30,000,000 pounds. Streams and rivers were controlled for agriculture; 'high' roads were built in the mountains, a luxury denied other parts

of Switzerland; and while poverty was most severely frowned upon, relief for the distressed was more than adequate.

The patrician form of government was not un-popular in the Germanic-speaking parts of Switzerland. The country life of these patricians who had estates everywhere, spent a considerable part of each year in the rural areas, bringing a cordial relationship between the 'Junker' and the peasants. Consequently, the German-speaking peasantry were almost the only countrymen in aristocratically ruled Switzerland who were content with their 'gracious lords', and did not desire to change the conditions. This is substantiated by the fact that when the French came into the canton to 'liberate' them, the Bernese peasantry were the only one to meet them in open battle with even old men and women with but agricultural implements, only to be cut down by the French soldier.

But not so in the French-speaking bailiwicks. It was the bailiwicks especially in Bernese Vaud, which provided the spark that ignited the tinder of dissatisfaction.

Where bailiwicks were jointly administered, the posts were rotated on a two-year basis alternating between Catholic and Protestant cantons. Outwardly, taxes were fixed so as to not put too heavy a burden on the subjects. Actually, each bailiff could make his own laws, affix his own penalties, and collect his own fines. Hence, the post was most remunerative. In Glarus in 1781, for example, the man who received the appointment as bailiff for Thurgau had to pay each individual Glarner 1-1/2 gulden, to the Public Purse 300 gulden, to the armoury 90 gulden, to the treasury chest for extraordinary expenses 26 gulden - in all, more than 7,000 gulden. He knew, his constituents knew, and his subjects knew, he would get it all back during his two-year term, with plenty more to keep it company. This practice from the Top could not help but corrupt the sense of justice to all people.

Uri, Schwyz, and the Unterwaldens were as corrupt, if not more so, in administering the Bailiwick of Tessin.

In Bern, administrative posts in the bailiwicks were appointed from membership in the Council of the 200. The Council was, in turn, appointed by members in the Small Council, composed of the Ruling Families. These were given to sons, sons-in-laws, or other relatives, and were for a period of six years. Where an Elector had no son, the hand of his daughter was eagerly sought in marriage, carrying with it membership in the Council of the 200, and being worth as a dowry 30,000 pounds. Bern had a most excellent reputation for fair administration of its subject lands, yet the public censor allowed this quotation to be passed in a book written in 1794: "In Bern the state provides in the posts of bailiffs an imperishable treasure for the ruling families; from this treasure they can restore fortunes which have been wasted by the extravagance, or debauchery of individual members....". This practice was so well known as to need no concealment.

It was from the French-speaking bailiwick of Vaud that the opposition was the most vociferous. A Major Davel in 1712 endeavored to free the canton from the Bernese only to receive no support from the Town Council at Lausanne, its capital, and to fail without a battle; being headed for his troubles. It was the refugees, mostly from the French part of Switzerland, who organized the Helvetic Society in Paris at the time of the French Revolution, and inspired the overthrow of the Confederation of the 13 Cantons.



1798-1803

Rousseau, whose writings were the foundation for the French Revolution, was a native Genevese. The freedom from tyranny expressed in the American Revolution found a response chord in the writers of Switzerland, and many were the books and pamphlets recalling the heritage of Freedom.

Having won 'Liberty, Fraternity and Equality' for their countrymen, the Directors of the new French Republic were susceptible to the suggestions of the Helvetian Society in Paris, that the oppressed people in Switzerland enjoy like privileges. Actually, the gaining of the passes in the Valais (Wallis), and the Graubunden, plus having a bulwark against the Austrians and the Russians, appealed to the First Consul Napoleon Bonaparte; while the immense wealth of the cities, especially Bern (although exaggerated) was what appealed to the balance of the French administrators.

On the flimsiest of pretexts (among which was the heinous crime of former members in mercenaries still wearing medals awarded them by the Bourbons) the French armies moved in with several forces, and meeting only resistance on the part of the Bernese, they subdued the country. The Confederation simply fell to pieces.

Having come in the name of Freedom, promising the restoration of the ancient Rights, the French then proceeded to deliberately break their promises. The inhabitants were ordered to lodge and feed the conquering troops, and plundering was the most widespread. Ostensibly, to pay for the cost of occupation, in reality to fill the depleted coffers of the French Directory, and to finance, in a large share, Napoleon's ill-fated conquest of Egypt. They didn't stop with taking the Public Monies from the treasury, they even took silver heirlooms and melted them in the streets of the cities.

On April 12, 1798, they promulgated a new constitution upon the people. On the positive side, it dispensed once and for all the system of bailiwicks and conquered lands. It eliminated the privileged class, making every citizen equal. It reduced the domination of the towns and cities over the rural areas in the separate cantons. It guaranteed freedom of worship. These benefits were to be apparent in the organization of modern Swiss government. They were received with mixed blessings at the time.

On the negative side: offensive above all else was the endeavor to form a strong central government, especially since this ideal did not originate through local assemblies, but were forced upon them by an outside power, and its cohorts amongst some Swiss. The huge bulk of the people still loved their independence of the commune and the canton. They knew full-well where the ultimate control of their destinies lay, despite the lofty words. Furthermore, the French added a voluminous number of narrow, vexatious ordinances. Simply as an example, a solemn decree was issued, making the national colors of Switzerland green, red and yellow. Such taste as contrasted with the simple, age-old coats of arms for each canton. Or the uniforms designated with the utmost precision for even the least public official: a Senator wore a blue coat, a straw-colored waistcoat, a tri-colored scarf with fringes, and a black hat with an ostrich plume. Imagine with what chagrin a representative walked the streets of his home town, filled with memories



of their forefathers. And finally, was the effect of the local priest in the Forest Cantons. The French Republic was the sworn enemy of the Catholic Church, the Revolutionists had dessicated its hallowed shrines. Looking to these men for guidance, they received no encouragement that this new government was for the better. It took actual fighting by a large number of French troops to get this Constitution officially accepted, but that it was on July 14, 1798. (The one bright spot in this sordid picture, and even that was the result of a catastrophe, was the Battle at Stans (Niwalden) where the butchery was so complete as to be devastating, including a large number of women. As a result of the large number of uncared for orphans, the Helvetic Directory decided to found an orphan asylum and placed Pestalozzi who was instigated to take care of the orphans, and to school them. It was here that one who had tremendous influence on the modern education of young children attracted international attention.

Add to these factors there was no way to collect funds to maintain the cost of a central government, the results soon degenerated into anarchy. Six times in five years, the constitution was revised.

To all this was the final catastrophic blow of having their country the battleground for the French against the Austrians and the Russians, all of which lived off of the country. "The richest Cantons have succumbed under the load of feeding and quartering men and feeding soldiers and horses....everywhere there is a lack of fodder.... everywhere cattle are being slaughtered...."



NAPOLEON'S ACT OF MEDIATION

1803-1815

Such a chaotic condition could not last, and have the country be of any benefit to France. Napoleon called to Paris representatives of the cantons and, in effect, told them "Here is your new constitution. Take it!". On February 19, 1803 it was ratified, and on March 10th the new regime took over.

To the original 13 cantons were added: 14) St. Gallen; 15) Graubunden; 16) Aargau; 17) Thurgau; 18) Tessin; and 19) Vaud. Neuchatel and Geneva were to be part of France. Wallis was given independent status (although firmly controlled) as Napoleon was building a military road over the Simplon Pass in it.

Each canton was to have its own constitution, no two being identical. They were pure democracies with popular assemblies, supreme authority placed in the hands of the Cantonal Councils chosen from the assemblies. There was no domination in a canton by select groups, nor by the town over the countryside. Freedom of settlement was guaranteed as well as occupation, to every Swiss citizen. Each canton coined its own money, but in accordance with a uniform standard prescribed by the federal authority. Military affairs passed once more under cantonal control save that a definite scale was fixed.

These 19 cantons formed a Confederation whose bonds of union were a common federal constitution, incorporated in the Act of Mediation. As Napoleon could, with one stroke of his pen, repeal these Acts, he was the Final Authority. But it did give the Swiss the feeling they were regulating their own affairs, and by that he gained their cooperation where the former Helvetic Republic failed. The federal constitution guaranteed free trade internally, retaining certain tolls for the improvement of roads, bridges, etc.

Each canton sent 1 delegate to the federal Diet, those having more than 100,000 population were given an extra vote. A three-fourths majority was requisite for declarations of war, treaties of peace, and alliances; but for commercial treaties, capitulations, measures in the public domain, etc. a simple majority sufficed. There was no standing government. Current federal affairs were placed in the hands of six specified Cantons: Freiburg, Bern, Solothurn, Basel, Zurich, and Luzern. The diet met in the capitol of that canton for a year, and the mayor of that city received the title of "Landamman of Switzerland" for the period.

In addition, Napoleon concluded a defensive alliance with the Swiss on September 27, 1803 which gave them the protection of France in case they were attacked from without (hardly necessary, ed.), but in return, France was allowed to recruit 10,000 troops annually from the Swiss. These served with distinction throughout the Napoleonic Wars and contributed greatly toward Napoleon's attitude with the Swiss. They participated in the disastrous Russian Campaign of 1812, in which 9,000 Swiss were engaged, distinguishing themselves as a unit in the battles near Polozk, and guarding the flank of the Grand Army as it crossed the Beresina River at a tremendous cost of lives.

After the destruction of the French in the Russian snowfields, the nations everywhere rose to wage a war of liberation. But not the Swiss. There was the not unfounded fear of the great part of the population his overthrow might be followed by aristocratic reaction. The Diet,



meeting in Zurich on November 18th, 1813, unanimously resolved to observe armed neutrality. To this Napoleon agreed, but his opponents, the Allies, felt differently. The aristocrats of Bern endeavored to form a new alliance with The Allies, repeal the Act of Mediation, and return to the old status quo, complete with the Council of the 200, and their former bailiwicks; Switzerland to be reconstructed on the basis of the old Confederation of 13 Cantons.

To the everlasting credit of the Russian Tsar Alexander, who together with the powers of Great Britain and Austria, sat in on judgment, refused compliance, and insisted upon maintenance of the 19 cantons. After incredible labor by September 9th, 1814, the work of constructing a new federal constitution had in essentials been completed. On September 12th, 1814 Wallis, Neuchatel and Geneva were, at their own request, accepted as new cantons. These meetings took place at Zurich. Ratification was in 1815.

Division 2

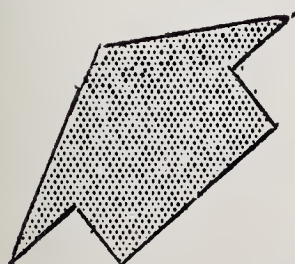
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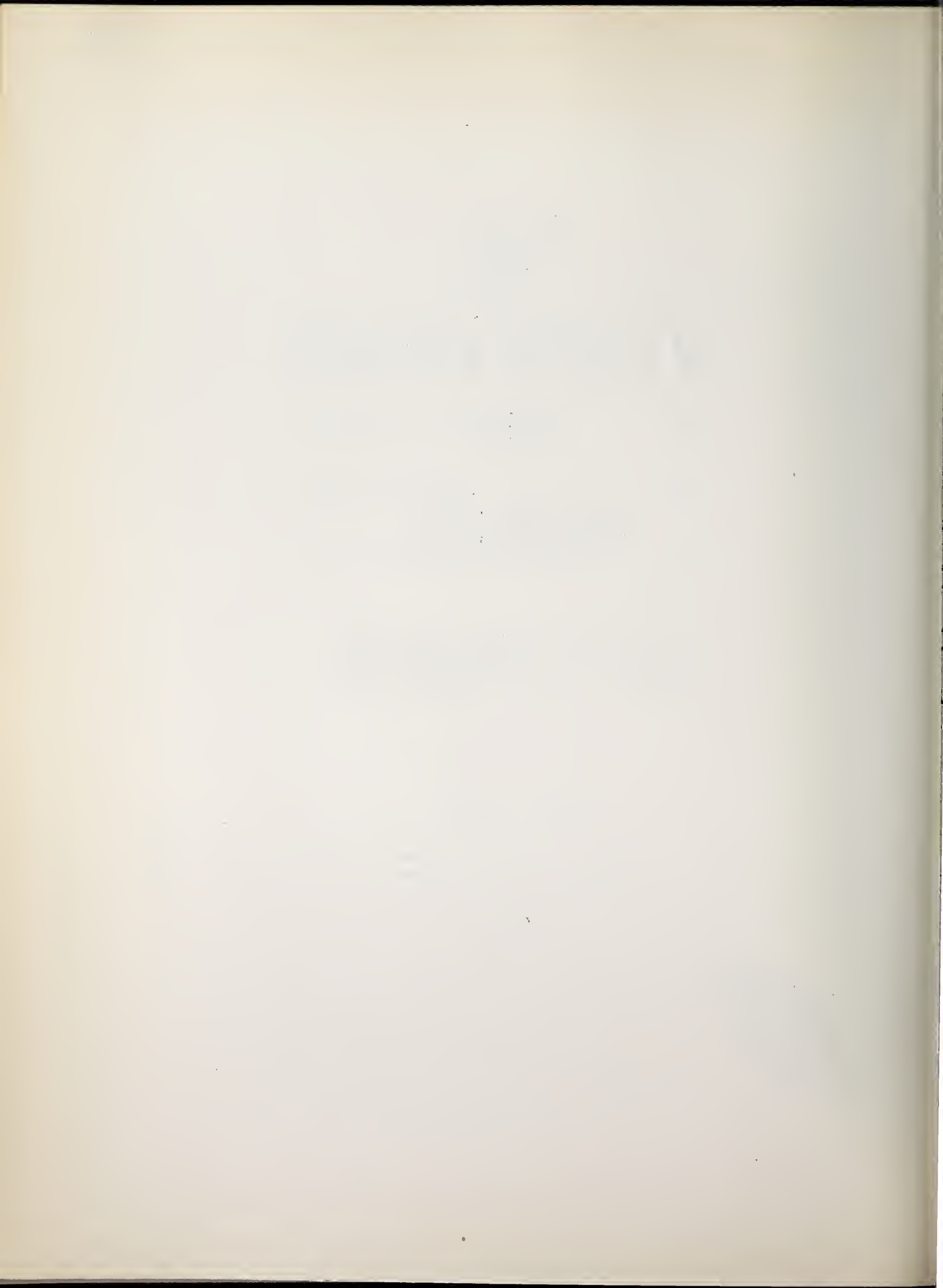
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THE
REGENERATION
INTO
MODERN
SWITZERLAND

SWISS HISTORY
SECTION

4





The Rise of Liberalism The Sonderbund The Constitution 1848

THE RISE OF LIBERALISM

The Congress of Vienna on March 20th, 1815, announced its intentions of drawing up an act that would guarantee the neutrality of Switzerland; on the 27th of May the Federal Diet accepted this offer; due to the return of Napoleon from Elba and the Battle of Waterloo, the Congress did not accept it until November 20th, 1815. "The signatory powers of the declaration made at Vienna on the 20th of March, says the text, "by the present act make a formal and authentic acknowledgment of the perpetual neutrality of Switzerland, and they guarantee to her the integrity and inviolability of her territory within her new boundaries." From that day to this, it has exerted a profound impact upon the destinies of the Swiss people.

The Federal Pact (note: it was not a Constitution) ratified on August 7th, 1815, while it embodied ideas from the Helvetian Republic and the Act of Mediation was a result of their own efforts, and not forced, or given to them by an outside power.

The constitutions of the individual cantons and their perpetuation was the basis for this pact. It established the Federal Board of Arbitration to settle internal differences. The Diet was to meet for two years, upon a rotation basis, in Zurich, Bern, and Luzern. The mayor of the town was to be the presiding officer, but the office of Landammann of the Swiss was eliminated. Each canton, irregardless of population was to have 1 vote.

Perhaps the worst feature of this Pact was the inclusion of the guarantee to maintain monasteries and religious chapters. Actually, this pledged the federal government to interfere in local, Cantonal affairs, and paved the way for a religious question that would bring on civil war.

Because Europe was tired of warfare, and reconstituting itself, there were no outside wars to tempt the Swiss, nor was there any threat to their peace to solidify a centralized government. Therefore, each canton was left with its own problems of regeneration.

As is to be expected, the pendulum of reaction returned but not as far as it had prior to 1798. Among others, the Ruling Families of Bern endeavored to regain the status quo, and to a certain extent they did, but the spirit of the French Revolution was still too strong. Its Council of 200 was increased to allow 99 additional members from outside the city (a mere gesture). Its attempt to regain as subject lands, Vaud and Aargau was simply not allowed.

The mercenary system was revived, but after 10 - 15 years, it was found to be too expensive for those doing the hiring. Emphasis being on commercial and industrial activity as a means for making a livelihood, the tourist trade starting to make itself felt, made fighting for pay much less attractive. By 1830, aside from The Kingdom of the Two Sicilies, all such alliances were terminated.



Just as the French Revolution in 1798 sparked the liberalization of Switzerland, so did the Second French Revolution in 1830 cause the reactionary influences in the several Swiss cantons to become more democratic. This was forced upon them through popular demonstrations. The first of these assemblies was held in the Canton of Thurgau on October 22, 1830, and spread over the nation in short order. On January 10, 1831, at a great meeting in Munsingen, near to the city of Bern, the rural citizens of that canton made known in no uncertain terms their demand for more equal representation, and the elimination of the autocratic rule. To the lasting credit of that administration, it recognized the trend, and turned over its affairs not only cooperatively, but in excellent condition.

This revision in political philosophy was not unopposed. Those who favored the iron-clad status quo allied themselves into The Conservative Party in communal and cantonal politics. Those who favored a more democratic process, called themselves the Radical Party. It should be kept in mind, politics was on a local level; there were not, nor are there now to much of a degree, national political parties in the sense there are in the United States. The in-fighting for control and direction was constant until 1848. It took a religious question to bring conditions to a head. Yet from it came the Modern Switzerland.

THE SONDERBUND

Recall how the Federal Pact of 1815 guaranteed the maintenance of monasteries and orders. In the latter part of 1840, the Conservative party in the canton of Aargau endeavored to overthrow the government of the Liberals by force. They were defeated, but the Liberals claimed the act was motivated by the Catholic faction in the Conservatives, and particularly the Jesuits. Therefore, on January 11th, 1841, its Grand Council suppressed the 8 monasteries in the canton, as well as the nunneries. The Catholic cantons sprang to the issue and demanded in the Federal Diet these be restored. In turn, Aargau countered with the resolution the entire Jesuit order be expelled from all of Switzerland. Agitation on both sides was fierce, and the issue finally being resolved by allowing the nunneries to re-open. This satisfied nobody. But the demand of Aargau placed the Catholic faction on the defense, and found strong support among the Protestant cantons, and the Liberal party for expelling the Jesuits.

The Catholic cantons were not satisfied with the decision, and Uri, Schwyz, Unterwalden, Luzern, Zug, Freiburg and Wallis met in Luzern in September of that year "to discuss the dangers which threaten the Catholic religion!". The result was the formation of the Sonderbund (Separate League). They still retained their membership in the Federal Pact.

In 1844, the Council at Luzern called in the Jesuits to take charge of higher educational institutions. To have this Order in power in one of the three cities wherein the Diet met, was considered by many Swiss to be a national disaster. This resulted in armed raids on Luzern by volunteers from the Radical Party. They were unsuccessful. The existence of the previously kept secret Sonderbund, was disclosed in 1846. While the Federal Pact made no provisions prohibiting pacts of unions among separate cantons, the dissolution of the Sonderbund was absolutely essential to save Switzerland from political extinction.



To go through the routine of individual cantonal legislation, it took until May, 1847 before sufficient number of votes were had for the Federal Diet to order the Sonderbund dissolved, and Jesuits expelled. Federal representatives visited each one of the Catholic cantons to prevent open warfare, unsuccessfully. The Federals appointed General Dufour (incidentally himself of the Catholic faith), who was a military genius, and an officer under Napoleon. The Sonderbund was led by Salis-Soglio (a Protestant).

Dufour's order to his army is classical: "You will advance into the Canton of Luzern. As you cross the boundary, leave your anger behind and think only of filling your duties your native country imposes upon you. Attack the enemy boldly, fight bravely, and stand by your flag to your last drop of blood! But as soon as victory is decided in our favor, forget every feeling of revenge; act like generous soldiers, for you will thus prove your real courage. Under all circumstances, do what I have already commanded you; respect the churches and all buildings consecrated to divine service! Nothing will disgrace your flag more than insults to religion. Take all the defenseless under your protection; do not allow them to be insulted or maltreated. Do not destroy anything unnecessarily; waste nothing; in a word, conduct yourself in such a manner as to win respect, and to show yourself worthy of the name you bear."

These humanitarian tones doubtlessly had much to do with the great forbearance shown by the victorious troops.

In 25 days it was all over, with one pitched battle. The plan and execution by Dufour were most brilliant.

The conquered cantons were fined the costs of the war; but when it was less than half paid, the balance was remitted to them in a brotherly spirit of forgiveness. Neuchatel, Inner-Rhoden did not furnish troops and were heavily fined. The fund thus obtained was used for pensioning the Federal wounded, and the widows and orphans of those slain on both sides.



The conditions which led up to the Sonderbund War, as well as the conflict itself, indicated to all of Switzerland a total revision of the Federal Pact was necessary; that modern trends in government, transportation and communication, industry and commerce would necessitate a more strongly centralized government. Yet all were loath to relinquish the democratic power of the individual as embodied in the commune and the canton.

Looking to the United States, they saw the Senate and the House of Representatives, and found the balance between the state and the populace. This solved the 'key' problem with the difference that both houses must pass upon a law. In September, 1848, the new constitution was accepted by 15-1/2 cantons and a majority of the voters, and was, therefore, declared to be in force.

In the phrase beloved by their writers, it changed the government from a federation of states into a Federal State. Many of its details will be found in the section of this study: "Switzerland - 1957" - "The Federal Gov't.". Basically, it guaranteed the independence of the individual cantons, and the maintenance of each constitution. The federal government could only exercise action in fields very specifically set out. The canton has the power on all other matters. The federal government deals with nationwide matters, customs, coinage, postage, treaties and foreign relations; it provides the 'core' for military matters built upon cantonal lines, it abolished the mercenary system, aside from existing contracts (i.e., The Kingdom of the Two Sicilies). It guaranteed the individual citizen, equality before the law, free settlement anywhere on Swiss soil, freedom of faith; the rights of assembly and petition; and liberty of the press. It contained one glaring fault, it denied citizenship to the Jews.

This latter fault caused much adverse criticism internationally, and France refused to conclude a very advantageous commercial treaty unless this restriction was rescinded. It not being too strong a clause this was done in 1874. In the same revisions: mercenary treaties were abolished altogether (foreign service for individuals in 1926), free elementary schools were established; and the rights of the Referendum and the Initiative (see 'Federal Government') was instituted.

These, then, constitute the bulwark of the Swiss national government as in operation today.

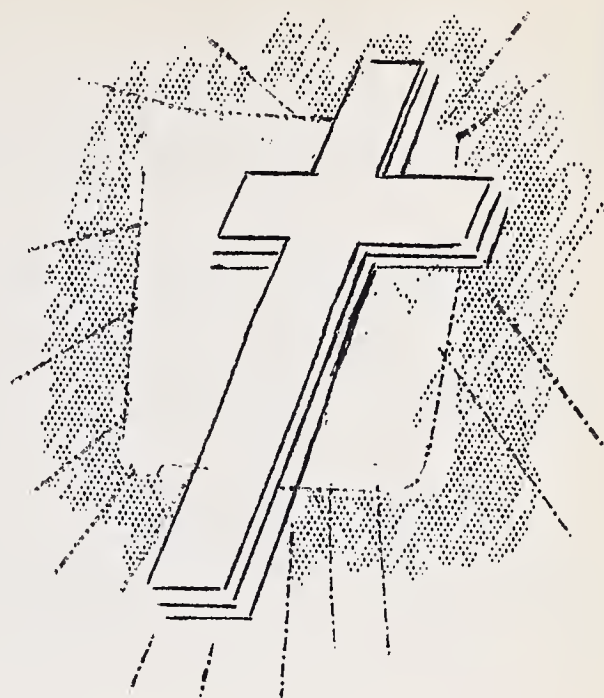
It has been a long period of development for the Swiss, from the Markgenossenschaft of the Allamani; it involved wresting of their freedom from foreign powers; it was torn time and again by internal strife; it was almost lost for two hundred years under aristocratic domination; but it never was quite lost. And today, it stands as a model which should endure, this time forever - see "Switzerland - 1957."

Division 2

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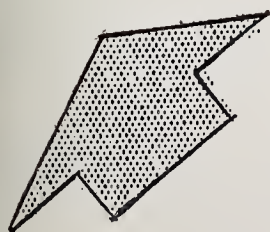
OUR
RELIGIOUS
HERITAGE



SWISS HISTORY

SECTION

5



SWISS

Religious HISTORY

P R E - C H R I S T I A N :

A pagan temple was known to have been built by the Celts on a hill in the present city of Zurich.

The Roman garrisons, of course, brought their religion along with them. The remains of several such temples have been uncovered; of interest to the Amackers is such a one in the town of Meiringen. But as they left, their religion went along, leaving no permanent imprint on those who remained in Germanic Switzerland.

With the arrival of the Burgundians in Gaul, they were assimilated in their culture by those they had conquered, i.e., they became Roman Catholics. In turn, they, the Burgundians, influenced their conquerors, the Franks, to turn from their heathen beliefs; Clovis, traditionally in 496, his wife was a Burgundian of the Catholic faith.

The Allamanni were pagan, St. Gallen is supposed to have destroyed their three sacred images when he began his missionary work in the 7th century. Like the rest of the data on this race, not too much is known about their religious aspects.

EARLY CHRISTIANITY

When the Roman Empire accepted Christianity, it naturally followed it would be brought into the territories. Such was the case of its introduction into Switzerland. It was not forced upon the inhabitants. It was the result of association of these people with the lives of the garrisons, and the civic officials.

Once established in Rome, not every emperor allowed it to be the religion of the Empire. Maximianus brutally massacred the Thebian Legion, composed of Christians, at Agaunum (Wallis), and the name of its commander was given the site - St. Maurice. This, and other persecutions caused the adherents to move into isolated valleys where the Faith was kept alive. But it was not to be the predominating faith for centuries for the barbarians, when they moved in, brought their own worship with them. However, Christianity did survive, for with the re-introduction in the 600's, there were bishopric already established in Basel and Constance. They may not have had much influence, but they at least survived.

The earliest Christian inscription in Switzerland may be found in a church in the city of Sion (Wallis) dated 377 A.D. The oldest monastery in the country is the Augustinian Abbey founded in 517 at St. Maurice by the Burgundian King Sigismund.

However, the real revival, or re-introduction awaited St. Gallen, in 610.



In the beginnings of the 600's, two monks left Ireland to carry to those parts of the continent the Gospel to those who had not yet received the Faith. It is interesting to note that the ancient Irish church had not yet acknowledged the supremacy claimed by the Bishop at Rome, and exercised a great deal of independence in the management of their own affairs. These two were Columbanus and Gallus.

After many journeys and remaining among various tribes they finally reached the region around Lake Zurich in late 610. Their zeal and their destruction of the sacred images of the Allamanni caused the Duke of Alamannia to order them to leave the country. Columbanus did, going into Lombardy where he soon died.

St. Gallen was ill with a fever and remained behind, withdrew into the forests, and in 614 founded a hermitage near the brook Steinach. This later became a point of the route between Lake Constance and the Graubunden passes. From this humble beginning developed the monastery and city of St. Gallen. It also became the focal point in the spread of Christianity in Germanic Switzerland.

Until 720, it was under the rule of the Irish church, but on that date they were abolished and the Benedictines substituted. From that time forward St. Gallen began to play an important part in the social and political growth of the region. Until the late 900's, it was one of the, if not the, most outstanding seats of learning in all of Europe. Its history being virtually that of the best medieval culture during that period. The list of its inhabitants reads like the Who's Who for the era. The most lasting impressions are their literary activities which have been kept intact in its still famous library.

When its abbots became prince-abbots of the Holy Roman Empire, they diverted a large share of their energies to secular matters, and its ecclesiastical reputation declined; see page 79.

EINSIEDELN

This Benedictine abbey (Schwyz) is one of the most famous places of pilgrimage in the world. Legend has it St. Meinard belonged to the proud Hohenzollern race, and began his career as a Benedictine monk. The Abbess of Zurich presented him with an image of the Virgin, and Child, carved from a piece of black wood. Upon it he lavished constant care, and never parted from it throughout his life. It came to possess miraculous properties.

St. Meinhard left in search for a more severe retreat which he found in a dark and somber forest at a spring. Here he built a hut and built a small chapel. He lived there for years, with his only companions being two ravens which he tamed. Then, one day he was slain by two robbers who believed him to have a hidden store of wealth. They were followed by the two ravens whose persistent attention to the robbers attracted the notice of the magistrates of Zurich. The robbers were cross-examined, confessed, and were broken on the wheel. The seal of Einsiedeln Abbey is adorned with two ravens to this day.



St. Meinard's cell was rebuilt, and the Benedictian abbey founded on its site in 934. It rapidly became invested with a sanctity surpassing all other abbeys in Switzerland. It attracted members of the influential families. It grew rich and powerful with the abbot becoming a prince of the Holy Roman Empire. It was the encroachment of their lands on those of Schwyz which led to the battle of Morgarten.

In time, the buildings grew to an impressive pile, designed along the lines of the palace of the Escorial (Spain) and is one of the most lavish in all of Europe, the focal point still being the original Black Virgin and Child, still holding maraculous powers. Indicative of the attraction this place held, in the year 1789, when travel was still primitive, it attracted more than 100,000 pilgrims.

And so The Church grew and developed from its humble beginnings in the institution of feudalism. Land was given to it in remission for sins, and in Switzerland, as well as in the rest of Europe, these lands produced vast wealth. Its monasteries and nunneries attracted offsprings of ruling, or powerful families whose succession in their order of birth would not allow inheritance of these possessions, but who still had a strong bond of allegiance. Therefore, in the constant ebbing and flowing of the political fortunes of the Church of Rome, these religious orders played an ever-increasing part. This influence extended down to the daily life of the people on the local level. It was all-prevailing.

(The Canton of Uri had, until recent times, a curious custom: the members of each parish selected their own priest from a list of three sent them by the Bishop. The parishoners made the selection; the priest was not appointed by the Bishop. Pope Julius II (1503-1513) gave them this decree.)

Throughout Switzerland, there was genuine attachment for the institution of the papacy, and zeal in ecclesiastical matters. But the Swiss have always been quite jealous of local control in political and secular matters. Furthermore, as stated on page. 103, the services of the Swiss mercenaries were most shamelessly sought out by the emissaries of the Holy Father for his wars of the Italian campaign involving intrigues, broken pledges, and graft, the same as any secular power. This conduct was inconsistent to his sacred functions. The worldliness they could see close to home in the monasteries and abbeys was repeated to those soldiers who were stationed in the Papal States (a political and territorial sub-division in Italy), as well as in Rome itself.

The late 1400's and the early 1500's was an age of renovation - the Renaissance in art and literature; the invention of the printing press; the discoveries of new worlds to the Europeans, including America. Man was beginning to revalue everything, including the objectives of his religious life. Not only in Switzerland, but in all of Europe and the British Isles the Reformation was opening. While its objectives were theological, its background was secular, and an appreciation of this fact must be had if the actions are to be justified.

Zwingli

REFORMED ANABAPTIST MENONITES

Ulrich Zwingli was born January 1st, 1484 in the town of Wildhaus, Toggenburg, St. Gallen. His boyhood was happy and carefree. In the long winter evenings, the family gathered and sang patriotic songs of Morgarten and Morat, perhaps laying the foundation for his intense feeling for all things Swiss. His education was comprehensive, attending schools in Bern and Basel, and matriculating at the University of Vienna. He entered the priesthood not because of the heart, but because of the time for study. It was from the classics, no less than from the Bible that he imbibed his liberal and tolerant ideas. His associations were with the humanists, rather than with the theologians.

In 1506, he was chosen parish priest of Glarus, and at the outset had a foretaste of the corruption which obtained in the church; for he found himself obliged to pay 100 florins to the holder of the living (i.e., the current priest) before he could take possession. For the next ten years, he threw himself into the activities of the parish intimately participating in their daily lives, and lovingly accepted for his genial mother-born wit. All his life, he retained this human touch.

Twice he was called from his post to accompany the canton's troops to battle in Italy. His zeal won him an appointment as Papal Court Chaplain, and a pension. But it also gave him a violent distaste for the mercenary system, intensified upon his return home to witness the corruption involved in its recruiting. It was his outspoken opposition to this from the pulpit that caused the rulers of Glarus to force him to quit his parish.

He went to Einsiedeln as that monastery's chaplain, and devoted the next two years to an intense study of the Bible, using it as a textbook, and applying to it the same methods of research as he had in his studies of Greek and Latin. It is difficult for us in the present to understand the Bible was at that time a work that was almost forgotten and unused - the laws from Rome were the Gospel. This was to be the turning-point in his career. After two years at Einsiedeln he was called to be the Rector of the Grossmuenster at Zurich (in effect, this was the Main Church).

On January 1st, 1519, he preached his first sermon. He did not confine himself to religious questions, but laid before the astonished multitudes the political degradations into which they had sunk through their own discord and foreign interference. Of course, this was not universally accepted in the city, nor in the neighboring cantons. Therein lay Zwingli's power, and his downfall. He could not separate his demand for religious reform from civic, social and political reform. He envisioned the State being a religious order with the Catholic and Lutheran churches abolished, and all joined under one. His ultimate goal was a new nation extending from Hesse, in Germany, to Lombardy in Italy and including the whole Swiss Confederation.

Rebuffed and beaten on every point, Zwingli, while still a priest, became more radical in his religious teachings. He rejected the papal pension, and began to boldly attack those practices which he conceived to be at variance with the Holy Writ. The first open breach came when certain citizens of Zurich reached the conclusion from his sermons they



were no longer obligated to keep the Lenten fasts. The city authorities punished them, and Zwingli took up their defense in public. This was in 1522. The Bishop of Constance replied that although certain customs which were contrary to Holy Writ may have crept into common practice, they should still be observed, because a common error must make them right. This, with other matters of a religious nature, forced the City Council to call the clergy of the canton to a public disputation which took place in 1523, and is taken as the date for the beginning of the Reformation in Switzerland.

At it, Zwingli presented 67 articles as representing the sum of his teachings. Bible in hand, he developed great skill in presenting his arguments based upon his familiarity with its contents, and refuting by his competence the opposition of the Bishop's Vicar-General, who was present and participated. Deeply moved by this logic, the City Council officially decreed that the clergy of the canton should avoid anything which could not be proved and demonstrated by the text of the Bible. This, in effect, broke the churches of the canton of Zurich from the Roman Catholic church.

In the same year, another convocation decreed the abolition of images; and then came the suppression of monasteries in the whole territory subject to Zurich, provision made for the inmates and the buildings reverting to the canton to be used for hospitals, poor-houses, and schools. Having reached the conclusion that the celebration of the Mass, as then practiced, was contrary to the simple word of God, he did not rest until it was swept away, and the so-called reformed communion introduced.

Great severity, as is the case with all Reformers, was exercised against the Catholics. At first they were allowed to go outside the canton to perform their own service, but finally even this was taken away. They, in turn, became as persecuted as they had done to others. The sword of Toleration evidently cut only one way. The fact that it may have been political more than religious does not excuse it.

At one point, Zwingli was in advance of his age. He was one of the first to reject the doctrine of exclusive salvation, i.e., life in the hereafter unless christianized. At the time this stand on his part shocked his contemporaries, Luther upon reading it said he despaired of the salvation of Zwingli; but it is indicative of Zwingli's humanism.

Both having been priests, and left the Church of Rome, plus the proximity geographically, it would be supposed Luther and Zwingli would make a common cause. The opposite was true. Philip of Hesse arranged a meeting between the two in 1529, but proved a complete failure. The main theological difference seemed to be in the interpretation of the Host in communion: Luther literal; Zwingli symbolic. Luther kept many of the symbolisms of the Catholic church, oral confession, and the high altar. Zwingli desired to abolish all vestiges of the Roman system. Zwingli attacked the practice of indulgences not with the burning indignation of Luther, but with the quizzical irony of an Erasmus. His was not a personal religion, it was patriotic. As such, its effect has been confined mostly to the Germanic part of Switzerland....see map, page 104.

It would appear to be almost axiomatic, upon the death of a strong founder of a religious trend, his followers break up into numerous sects, or factions. Each becomes as much a rival as they are to the



other basic religions. The followers of Mohammed are broken into many sub-divisions, often at the price of blood; Christianity has Catholicism and Protestantism, the Jesuits at Luzern persecuted the Capuchins at Freiburg as vehemently as they did the Protestants.

The followers of Zwingli soon after his death at Kappel (p. 105) in 1530, became divided into several factions.

Those who followed his teachings to the letter, became the Reformed Church; and where a canton has a State Church, it is that one, except where the dominant religion of the canton is Catholic, or where there is no official church for a canton.

In Zurich, were those who felt there should be a distinct separation of Church and State, contrary to Zwingli's main objective. They offered as the basis of their argument, that nowhere in the New Testament is there any Word where the church and state should be one, that the State foments war, and war is unchristian; that swearing an oath is against Jesus' teachings; "Swear not at all", a plain yes or no ought to suffice. All these matters were sufficient to draw upon them the wrath of the citizens and administration of Zurich.

In addition, they had one other practice which set them apart in a spectacular, for that time, way, adult baptism. In the days of the Apostles baptism was an initiation into the Church. The Bible says "Go ye into the world and baptize all peoples.", but it does not say, "Baptize all babies." Only those who have made up their own minds that they want to be initiated into the Church should have rite of Baptism. Hence, they would baptize each other for a second time -- 'Over-again-baptizer' - Anabaptists

Protestant and Catholic alike turned against the Anabaptists, not so much for the rite, but because of their separation of the Church and State, their opposition to war; and to the oath. As the movement spread outside of Zurich, the persecution became more bitter, in Protestant lands they were drowned, in Catholic lands, the same, or burned at the stake. Those in the Canton of Bern were allowed to migrate to the New World, and settled in Pennsylvania, near Lancaster. Their saga, as they were leaving their homesteads and floated down the Aare, is a beautiful and moving tale.

Another group became known as the Hutterites, after many and long wanderings in Europe, found homes in the United States and Canada.

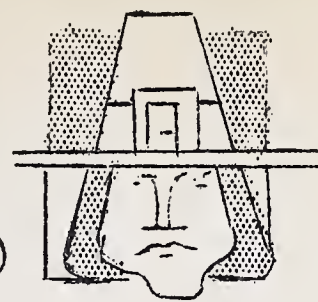
A third group sprang up in Holland and in the Palatinate to become known as Mennonites. When the Dutch gained independence from Spain they were permitted their own worship, and now have many churches in that country today. They migrated to Pennsylvania and Indiana, and have strong settlements in these and other states where they are well-known for their picturesque and wholesome way-of-life.

Such is the international effect of the Germanic Swiss Reformation.



John Calvin

151.



DUTCH-

PRESBYTERIAN; REFORMED

On p. 107 has been given the political reasons for the Bernese instigating the Frenchman Guillaume Farel's spread of the Reformation into French-Switzerland. Bern adhered to the Reformed Church. By 1532, Farel had done his work sufficiently well as to have it accepted by the Free City of Geneva.

Farel was one of those rare individuals who recognized his own limitations. He was one to introduce, he could not sustain over a longer period of time; and when a successor appeared, he cooperated and gradually faded gracefully into the background. This man was John Calvin, who stopped over briefly in Geneva en route from a vacation in Italy to Strassbourg (Germany) in 1536.

John Calvin was born in Noyon, Picardy (France) on July 10th, 1509. He was educated for priesthood in the Roman Catholic Church, but did not finish his collegiate education. He was the intellectual, scholarly type rather than the humanist. Because he published a pamphlet in defense of Evangelical truth, he was forced to flee from France. He settled in Basel and in 1535 published his most famous book, "Institutes of Christian Religion", which became the primer of Protestantism. It was shortly after its publication, that he took this trip to Italy, and stopped overnight in Geneva....1536.

Farel, in his effort to have him remain and head the movement, told him God would curse him for his refusal. "By this imprecation", wrote Calvin, "I was so stricken with terror that I desisted from the journey which I had undertaken." Calvin was sincere in his desire to refuse; being the type who much more enjoyed study than ministering. He really felt he was predestined to perform this work in Geneva.

Geneva was a wedge into Catholic France, and the House of Savoy. There was the ever-present danger of invasion, the only deterrent being the treaty with Bern. In addition to the Catholic minority within the city there was also a strong group called 'The Libertines' whose opposition was not theological, but social, a continuation of the carefree life prior to the introduction of the Reformation into their way of life. Consequently Calvin and Farel must need exercise complete domination over every phase in that city. It should be remembered the Reformed Church, as sponsored by Bern, felt the Church and State were one. Hence, Calvin's attention to the most minute phases of the individual's daily activities was in line with the movement. The degree to which he went was another matter according to our present day standards. Geneva, having in the past, been a haven for refugees, and with the Protestant movement gaining converts in Catholic France and Italy, it is only natural many should flock to that city. 6,000 came in from without where the number of people was normally 13,000. This alone was a serious problem.

Calvin addressed himself to the task of curbing the Libertines with great energy. A hairdresser was imprisoned for making a client look more beautiful (no comment, ed.); an adulterer was made to ride around town on a donkey, but the wife of the Prisoner of Chillon, convicted



of the same crime was trussed up in a bag and thrown into the Rhone River, to drown. The Libertines, in turn, put up stout resistance and were joined by the remnant of the Catholics to influence the City Council against Calvin and Farel. In addition, these two took on the Reformed Church authorities of Bern as regards the administering the Sacrament in the neighboring bailiwick of Vaud. The combination of opposition was too much, and they were expelled from Geneva in 1538.

Before long, the more sober Genevese began to regret their actions. The city was given over to disorder, and there was every reason to fear that the Duke of Savoy would profit by their lack of discipline and seize the town. Therefore, in 1541, Calvin was invited to return which he reluctantly did, remaining in that city until his death in 1564.

Of course, he acted as he would have been expected to act. In all fairness for these it should be explained the provocative civil laws he enforced to the dot on the 'i' were on practically every book of law in Europe. They were taken about as seriously as the Prohibition Laws of the United States in the 1920's, because no authority had taken the bother to repeal them from the time of the Middle Ages.

Calvin sincerely believed in Predestination. Those who were bound for Hell, and exhibited those tendencies on Earth may expect to receive a sample of the punishment they would get for Eternity. His saving grace is there was no hypocrisy in his own mind. It is not the function of this work to go into a criticism, but to those who would like more detail Lund's 'Switzerland' pages 199-213 is suggested.

Confusion exists because of the severity of the social regulations with the belief of the Puritans and the Pilgrims. They were an off-shoot of the Congregational Church of England, and Holland, and not of Calvinism and Presbyterianism. Presbyterian is derived from the Greek word meaning "The Elders", the church is administered by a set of Elders elected by the congregation. The Congregationalists are administered by the congregation itself.

John Knox (1513-1572) was an exiled Scot who came to Geneva and absorbed the theology of Calvin. It was through his efforts that the religion of Scotland, Presbyterian, which he modified from what he learned in Geneva was made compatible with that of England, Episcopalian, and the two countries united in fact under King James I. John Knox is the real founder of Presbyterianism as practiced today, but there is a very definite tie-in with the theology of Calvin.

The same holds true for the Dutch Reformed Church.

Calvinism as a separate religion survived for a century after his death because of the strong organization for administration which he left, and it was a focal point for Protestantism in Italy, France, and the Netherlands, but it has become so modified that as a separate denomination, it has not become a world-wide force.

Division 2

SECTION 6 - HISTORICAL APPENDIX

UNIT OUTLINE:

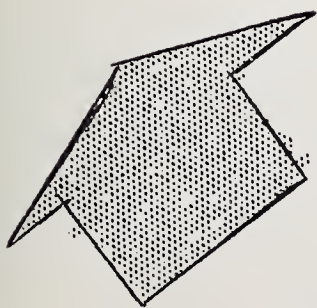
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HISTORICAL APPENDIX

SWISS HISTORY

SECTION

6





ORIGIN OF NAME; & OF FLAG

Legend:

During the migrations in the 400's from the north, one tribe of the Alamanni was attracted by the rich rolling lands, lakes and forests to the south of Lake Zurich, (The present canton of Schwyz). Here they determined to settle. Leadership was disputed between two men named Scheid, and Schwyz, that resulted in a duel to death. Schwyz won, and the settlement retained his name for identification.

Factual:

In reference to the area, and the people living thereon, the name Schwyz first appears on record in 970 A.D., first applied to confederation in 1352.

During the conflicts with the Dukes of Austria, because the monastery of Einsiedeln was located in their midst and the peasants did not hold these ecclesiastics in awe as regards temporal matters, but rather went out of their way to provoke disturbances with its members, many of whom were high-born with connections in the House of Habsburg, especially because the men from this district seemed to take the initiative in aggression with the Dukes and being the most destructive of fighters, their name of 'Schwyz' came to be applied by their enemies as a point of derision for all associated with them, i.e., the Confederates, 'country-bumpkins'....'hill-billy'....sod-busters. They even went so far as to call attention to the similar sounds of it (Schwyz) with 'schwitzt' (Swiss-German); 'schweiss' (German) meaning 'to sweat' inferring the physical exertions of these men made them unacceptable in polite society. The word itself was not used to designate the Confederation until their victories had turned the word of abuse into one of respect. The word 'Switzerland' itself is not used by the Swiss, rather they use Schwyz in German, Suisse in French, Svizzera in Italian the suffix 'land' being dropped.

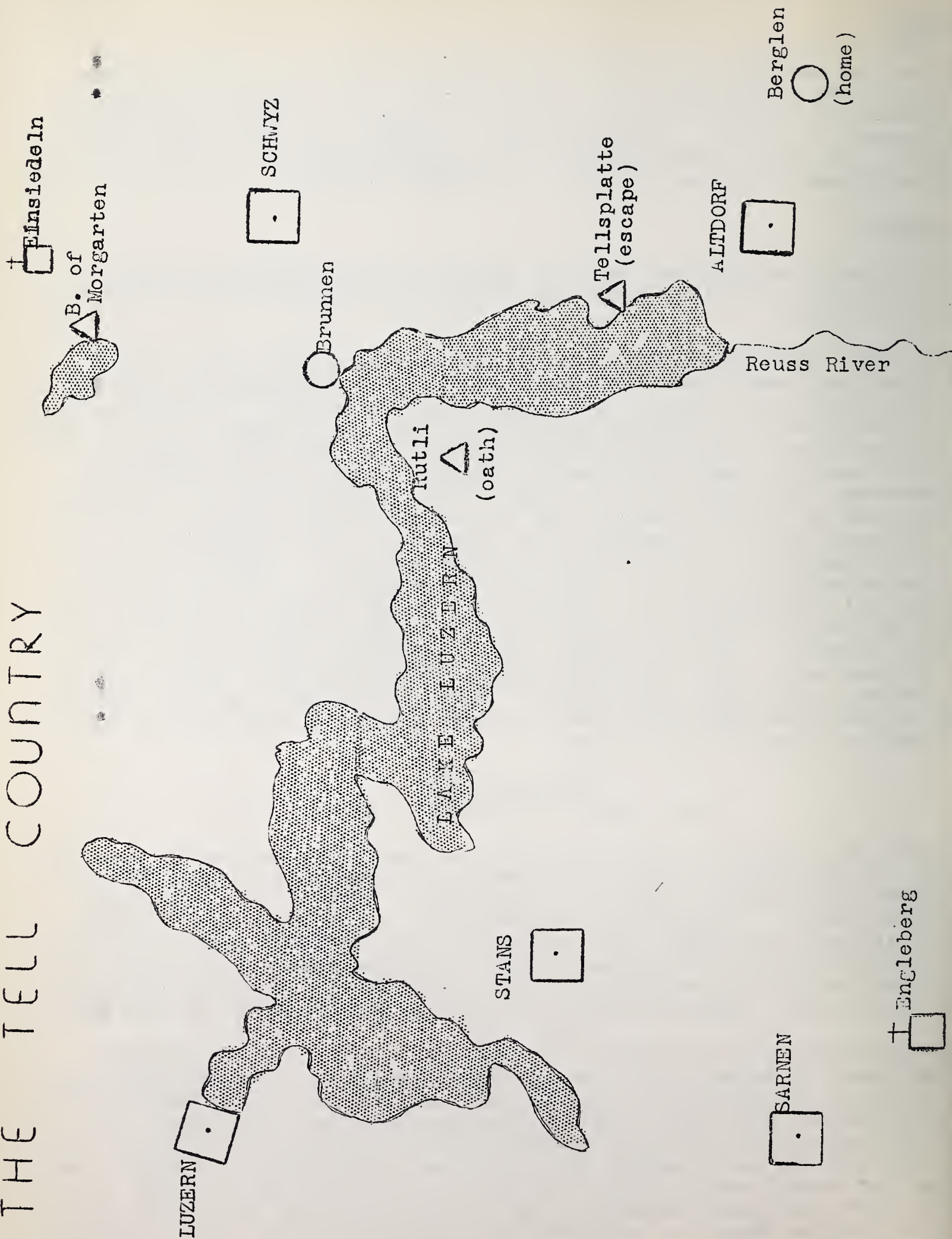
THE SWISS FLAG

(Data supplied by John C. Schoop)

The men of the Canton Schwyz had from ancient times carried a blood red flag, red being the color of freedom and was symbolic to them of the Freedom of the Empire (imperial immediacy). In 1289, the Holy Roman Emperor Rudolf I awarded them the privilege of adding a small white cross in the upper-right-hand corner in recognition of their loyal services in the siege of Besancon. Those of Schwyz were proud of the distinction because their compatriots in other cantons received this privilege only later. Schwyz carried this emblem in the Battle of Morgarten.

Each town and valley bringing its fighters under its own individual banner made it imperative to adopt also a symbol for easy recognition of friendly combatants against a common adversary. In the Bernese Battle of Laupen, 1339, the participating Bernese, men from Schwyz, Uri and Unterwalden all wore the insignia of the white cross, and from then on they made it their symbol when united as confederates, on flags, uniforms, or bands worn upon the left arm. By 1540 it was required by the Swiss Diet that upon assembly of the cantonal contingents, their individual ensigns should be discarded for the duration of the confederate service, being replaced by the red flag with the white cross. "The true cloth of a flag is woven by time" (anonymous). Upon the organization of the International Red Cross it was determined to establish the reverse the Swiss flag as its symbol, honoring Switzerland for neutrality and humanity.

THE TELL COUNTRY



The "Second Battle of Morgarten" is supposed to be the debate among Swiss historians over the authenticity of William Tell. Naturally, to question such an old legend, so well beloved, is to bring scorn from those zealots of patriotism.

The deciding point seems to be, there is no record of any kind to substantiate such a man ever lived; nor are there any contemporary mentionings of such events as he is supposed to have initiated. The chroniclers of those times were pretty thorough and even events remotely resembling them would have received attention. The Tell legend does not make its appearance until the late 15th century when patriotic sentiment reached a pitch after the victories over Charles the Bold.

However, it loses none of its flavor as a story, and for the record it is inserted here. The traditional birth, and burying place of Tell is Burglen, Uri, (close to that canton's capital at Altdorf). Here is the story as told in "The White Book of Sarnen (Obwalden) 1467-74:

"Now it happened that one day the bailiff Gessler, went to Uri, and took it into his head and put up a pole under the lime tree in Altdorf, and set a hat upon the pole, and had a servant near it, and made a command whoever passed by there he should bow before the hat, as though the lord were there: and he who did not, him he would punish and cause to repent heavily, and the servant was to watch and tell of such a one.

Now Thall (Tell) went rather often to and fro before it. The servant watched the hat and accused him to the lord. The lord went and had Thall sent, and asked him why he was not obedient to his bidding, and to do as he was bidden. Thall spake: 'It happened without malice, for I did not know that it would vex your Grace so highly; for were I witty, then were I called something else, and not the Tall' (the Fool, a pun upon his name).

Now Thall was a good archer; he also had pretty children. These the lord sent for, and forced Thall with his servants that Thall must shoot an apple from the head of one of his children; for the Lord set the apple upon the child's head.

Now Thall saw well he was mastered, and took an arrow and put in into his quiver; the other arrow he took in his hand, and stretched his crossbow, and prayed God that he might save his child, and shot the apple from the child's head.

The lord like this well, and asked him what he meant by it (that he had put an arrow in his quiver). Thall answered him, and gladly would have said no more. The lord would not leave off, he wanted to know what he meant by it. Thall feared the lord, and was afraid he would kill him. The lord understood his fear and spake, 'Tell me the truth. I will make thy life safe and not kill thee!'

Then spake Thall: "Since you have promised me, I will tell you the truth, and it is true: had the shot failed (over)

me, so that I had shot my child, I had shot the arrow into you or one of your men." Then spake the lord: "Since now this is so, it is true I have promised thee not to kill thee;" and had him bound, and said he would put him in a place where he would never more see sun or moon.".....

The account goes on to describe how Tell was taken a short distance to the lower end of Lake Luzern and placed in a boat; how a storm arose while they were on the water, and Tell was unbound, he being a good oarsman, to pilot it to shore. Now, as it approached a rock at Tellsplatte, Tell leaped to the rock while shoving the boat backwards, making good his escape. Now he waited alone in the Hohle Gasse, at Kussnacht (a defile) for Gessler to pass by with his cohorts, and how Tell took deliberate aim, and killed Gessler by a single shot (supposedly with that second arrow).

Tell, in the narrative, is not mentioned as taking part in the league afterward made, much less does he figure as a founder of the Confederation.

A member of a French court was supposed to have asked a Swiss officer "Why is it you Swiss fight for money, and we French for Honor?". To which the reply was given, "It may be each to gain what he so desperately lacks!" The epitomy for the Swiss Mercenary system.

The first recorded instance of sending cantonal troops outside their borders for pay was in 1291 when the Forst Cantons sold thir service to Henry VII in his Italian campaign. The practice continued with its faults and penalties until the Constitution of 1848 prohibited official recruiting by outside powers; it was further discouraged by the Revised Constitution of 1874, which prohibited enlistments by troops; and in 1926 individual enlistment to outside powers was prohibited. But during the almost 600 years 'War for Pay' was one of the, and more often the, major sources of foreign revenue. In the section 'Decay of National Life', page 115; and in the discussion of the Reformation, page 103 outlines the degeneration.

It was not always so. In the days of hand combat, where individual valor and prowess counted military duty was a matter of pride. The weapons were non-expendable. Proficiency could be obtained by individual practice while up in the alpine pastures, or in open fields at home. Exercise toughened the arms and muscles for use of the spear, the battle-ax, the halbert; marksmanship with the bow could be perfected and the arrow regained. It was when these implements of the trade were used, that the Swiss gained their greatest military reputations: Morgarten, Sempach, Nafels, St. Jakob, Laupen, Grandson, Morat, and Nancy came with hand propelled instruments. Expensive gunpowder changed all this. The battle of Marignano brought home the lesson. At the same time the outlying nations could augment their armies by the mercenaries, and competition amongst them became keen and vicious for often as not the addition of these mountaineers swung the balance of power to whoever employed them.

The cantons themselves cultivated this source of supply, discouraging emigration of their young men, pre-military training for the youngsters, registering men from the ages of sixteen to sixty (although the latter were for Home Defense). Enlistments were upon a cantonal basis, officered by their own men, wearing their own distinctive uniforms (Berns were blue and white), fighting under their own flags. They were professionals doing a task they were employed to do. There was no foolishness about a 'cause'. Their victories were for the abilities of the Bernese, the Glarians, not for the French, nor the Dutch, nor for King Louis the XIV. Their job was to fight to the very best of their ability for the term of their contract, and they lived up to that contract to the final dot on the i, and the crossing of the t. It was common practice among other mercenaries to switch sides in the midst of a battle upon receipt of a more attractive offer. Not so with the Swiss. But they also required their contractor to live up to his part of the agreement, to pay in full at the specified time. They would leave in the midst of a campaign, and there are numerous instances where they would retire to the sidelines in the midst of a battle and comment upon the abilities of 'this' side, or 'that' side when the hour of their contract had expired and their remuneration was not forthcoming. "No pay, No Swiss!" may have been an exclaim of derision, but it was true.

Of course, when in the services of a despot, the men were not popular with the inhabitants in the foreign towns in which they were quartered. These mercenaries were living proof of the tyranny they supported, and when the opportunity came to wreak vengeance no mercy was shown to these 'foreigners'. In the climax of the French Revolution, when the

mobs of Paris stormed the Tuilleries, it was the Swiss Guards who literally obeyed the foolish order not to fire, and were massacred to the last man - commemorated by the Lion of Luzern monument.

Being upon a cantonal basis, Swiss would often meet Swiss on opposing sides. At first, both troops were allowed to retire that countryman need not slay countrymen, but after the Reformation when troops from a Catholic canton met troops from a Protestant canton, no such niceties were asked.

It is believed Charles the Bold, Duke of Burgundy, was the first to retain a standing army even though not at war. The kings of France saw the advantages of this, and from 1477 made continual treaties with the Confederation, and the individual cantons toward use of their troops. In fact, the headquarters of their ambassador at Solothurn was in fact an elaborate court with all its trappings, all designed with the one object in mind. It has been estimated that between 1477 and 1830 more than one million Swiss served under French hire. However, every kingdom in Europe was after these men. In 1740, when the total population was a little more than a million, 60,000 of its men were in foreign service:

France	22,000
Holland	20,400
Spain	13,600
Two Sicilies	10,600
Austria	2,400

The Papal Guards: Formed in 1505 by Pope Julius II; they still wear the colorful uniforms designed by Micheal Angelo. Originally organized to guard the person of the Pope, their duties now are ceremonial. Inasmuch as their terms require no combat duty, they are the one exception allowed to the bar for foreign enlistments specified in the Federal Constitution. Membership is in the neighborhood of 100, commanded by a colonel. Recruits are from the Catholic cantons, Swiss citizens under the age of 25; at least 5'8"; healthy and without physical blemishes. Each draws a sergeant's pay.

And so, the early days of Swiss military history was one of fable and story; during the 1500-1800's it degenerated into one of automans, but through it all they maintained their reputation for ability, and for honor, and today the Swiss military reputation is one of universal pride by the citizens of the whole nation - (see 'The Military' in the section - "Switzerland, 1957").

From times long past, Zurich was the main source of supply for salt in Switzerland, there being a salt mine close by. In their effort to expand the Reformation to the Forest Cantons the Evangelists of Zurich abolished their quota of salt. This was after the First Battle of Kappel, where the antagonists settled their differences over bowls of bread and milk. A year later, the basic issues were the same, and it is logical to suppose the armies were composed of a great number who had been present on the same field a year before - but this time mamma at home wasn't getting her salt. The carnage was terrible, to a point where Zwingli was not only slain, but his body quartered and burned. Of course, it was religious fanaticism, but salt was the spark.

Let's advance to the time of Napoleon's Act of Mediation. In his treaty with the Swiss, he became the Final Authority over their destinies, but in this pact was a clause giving France the monopoly on salt. Overnight its price doubled, and went on up. Smuggling became as popular as rum-running in the Prohibition era of the United States. Opinions of Napoleon's political acts may have been kept to themselves, but...."We never had to pay this price in the Old Days!".

Even in 1957, the commodity has civic overtones. In Zurich, the source, its price (let us say) is 1¢ per pound; in not too distant Wallis, it is 5¢. The sale of salt is a cantonal monopoly. The 4¢ difference is a tax for educational purposes. The citizens of Wallis themselves set this tax, hence, no 'storming into the streets'.

The Spice Route to the Orient may have the glamour. They may have been an underlying motive for the Crusades. But the common salt of today had its part in History, too: sitting above the salt, a mark of distinction for the nobility; the salt licks of the American Indians and settlers; the ferocity of the 2nd Battle of Kappel.

Much of this data was supplied by
E. J. Schaefer, Madison, Wisconsin;
a recognized authority on the history of Switzerland, and a native of Zurich.

ADMINISTRATION of a COMMUNE

Males on: (Note: this still applies in 1957; Ed.); minimum age 20; have the right to administer their own property, i.e., not being under guardianship; must be in full enjoyment of the civil and political rights of citizenship, under no temporary civil or criminal disability, nor undischarged bankruptcy; he must pay either a public direct tax, or one destined to apply toward the general expenses of the communal administration, or be an established resident of the commune for at least two years. He must not be a pauper, nor delinquent in the payment of any tax; he must not have been 'posted' from drinking in public places because of intemperate habits. These qualities allowed him to participate in the Communal Assembly.

ASSEMBLY (Legislative)

Election of communal President & officers

Election of members of the Council - - - - - COUNCIL
(Administrative)

Creation of permanent or salaried places
and the fixing of their salaries President

Acceptance or modifications of all communal regulations At least 4 others

Foundations of churches, charitable institutions, school-houses and prisons (No person shall refuse to serve his first two years.)

Levy of communal taxes

Erection of buildings where the cost exceeds the sum fixed by regulations Local police matters

Similarly in the sale and purchase of landed property Guardianship, orphans and those not capable of managing their own affairs.

Loans to be contracted in the name of the commune The Poor

Certain judgments in legal matters in which the Council is not competent Public Instruction

Annual budget and passing all the accounts Administration of communal property

Maintenance and upkeep of communal road supervision

A BERNSE COMMUNE IN 1888 168

This Commune is located but a short distance from the Hasle Valley, to the south of Lake Brienz in the Oberland; to its west, a short distance is the famed Jungfrau. This description is taken from pages 98-114 of Addams, "The Swiss Confederation" and the data for the years 1837-1888, sixteen years after 'Grandpa' Amacker left for the United States. Its proximity to his own commune, and not too removed in time should give a fair consideration as to the civic pattern familiar to our ancestors. It is not accurate for 1957, but for 1888.

The Commune of Grindelwald is comprised of 3 sub-districts, whose areas were established in ancient times. In turn, the Commune is a part of the District Commune, with its headquarters at Interlaken. It, of course, is in the Canton of Bern.

Its population consisted of about 3,000; living in 600 houses, and on 519 homesteads with plots of ground (i.e., farms). It is entirely Protestant, requiring its own and separate church commune Assembly and Council.

A few of the inhabitants possess 12 - 24 heads of cattle, valued from \$50.00 - \$80.00 each. There were 2,630 cows, 1,443 goats, 1,343 sheep, 442 pigs, 169 horses, and 99 hives of bees. A farm laborer's annual earnings were from \$50 - \$60, plus board and keep. A day laborer on a farm would get 15¢ - 20¢ and food per day.

Apart from what is earned by the guides and porters, by employment in the hotels, and by the sale of foodstuffs for the visitors, farming and the raising of cattle are the principal means of living. It is the custom of the tradespeople to come to their employers' houses. A shoemaker will bring his tools to anyone's house, and make a pair of shoes, the material being found for him; a tailor is accustomed to do the same. They, as well as carpenters, joiners, and others, are paid about 40¢ per day and food. The women make the homespun clothing worn by the men. A maid-servant is paid from \$2.00 - \$3.50 per month and is given in addition one pair of shoes per year.

The communal Assembly (see chart opposite) meets three times per year the 4th Monday in March, when all accounts are passed; the Treasurer of the commune elected; and the officials who have charge of the poor are also elected. The 1st Monday in May: places are filled on the communal Council, and upon the school committee. On the 2nd Monday in October, the budget is examined and the taxes fixed. Extraordinary meetings may be held as required.

Tax Assessments in 1888 averaged 57¢ per \$120 in the commune. The cantonal tax was .002¢ per dollar and included compulsory fire insurance on the citizen's buildings over \$100 in valuation. (A metal plate affixed to an outer wall may be seen on many houses, indicating the furniture is insured as well.) Fire engines are kept in various parts of the commune, and are manned by volunteers.

There is one cantonal road, constructed by the canton; maintained by a Roadmaster and his assistants, paid by the canton but supervised by the communal Council who reports neglect to the District Engineer at Interlaken. All other roads and paths are kept at the expense of the commune.

Grindelwald's communal Council consists of the president and 8 councilors (1 from each sub-district), plus a secretary. It meets on the first Monday of each month. The president is paid \$20.00 annually;

each member - \$4.00; and the secretary \$120.00 per year. A father and son, a father-in-law and son-in-law, a brother and a half-brother, can not be members at the same time. Nor can the president and secretary be in any such relationship - to prevent nepotism.

There is one cantonal policeman stationed at Grindelwald, paid by the commune.

The Council provides for the administration of guardianship matters, of deeds relating to landed property, and of local police. It only has competence in affairs of an estimated value of \$40.00, or less. When the value is greater it must be brought before the Assembly. The officials are subject to supervision of the Canton of Bern, which is exercised on their behalf by the prefect of the district residing at Interlaken.

Communal property consists of some small woods, buildings and money. A reserve of \$120.00 is kept for journey-money in case of war, to assist men who have to join the service at headquarters.

The Poor are relieved in 3 ways: 1.) for regular paupers, a cantonal official who comes up from Interlaken, makes his inspection, and pays for their maintenance out of cantonal funds. 2.) a special committee for other less necessitous persons, including transits. 3.) another special committee for the sick-poor.

The commune has also the right to several beds in the district hospital at Interlaken, where those who have been seriously injured, or are suffering from some complicated illness, are taken for treatment, if they do not themselves possess sufficient means to ensure proper nursing at home. If a case is still more serious, and the man is poor, he can be provided with a certificate from the communal Council, and be sent to Bern to be in a hospital under the best medical advice. Remember, this was back in 1836.

Each homestead had the right, in return for a small payment, to a certain amount of firewood annually, but it must be for home use. The monies received are expended in the salaries of foresters, and in the planting of new trees, etc. A curious custom prevails in this commune in behalf of the supply of necessary firewood in winter for the school rooms. Each boy and girl must contribute a piece daily. Visitors in the winter may constantly see children tearing downhill, each with a log of wood tied to his little sled as his contribution to the school fire.

When the head of a family dies, the youngest son has the privilege of taking the house and lot at the estimated value, paying over to the rest of the family their due share. Should he decide not to take the property, and should the family not be able to come to any private arrangement respecting it, then it must be sold by public auction. Any other land or property, as to which no such private arrangements can be made, is also sold at public auction. In practice, if at the auction a member of the family makes one of the highest biddings, the property is usually adjudged to him. This is due to the traditional feeling ingrained in the community, that the same family should retain its land and homestead from generation to generation.

SWITZERLAND'S ILL WIND

167.

(The data for this sheet is taken from the article "Switzerland's Ill Wind" by Alan G. Mencher and John Donovan in the October, 1956 issue of Coronet Magazine, pages 36-38.)

"The foehn (pronounced "fern" without the 'r') is a warm dry alpine wind, ranking among the world's weather problems. It has been recognized for centuries, being spelled in 16th century literature as 'pfenn'.

The meteorological explanation of almost a hundred years ago by Hann has not yet been disproven, although it is by no means conclusive. When a low pressure localizes over the British Isles, a rush of air from the Mediterranean Sea hits the Alps forming a dam. Then, they build up until they spill over the Alps where they are sucked down through the valleys, which vary from 13,000 feet in Switzerland to 200 feet above sea level in Germany, the air being heated by compression as it falls. The outcome is that the relative high humidity of the air may be halved, and its temperature increased by as much as 35 degrees Fahrenheit. Wind velocities range from 50 to 100 miles per hour, sweeping away roofs from houses. It blows from one to six days, mostly in the Spring and Fall.

When the foehn is about to strike, faint strips of clouds form over the peaks of the Alps, and the blue air becomes amazingly clear and beautiful.

Its medical phenomena is attested by countless articles by eminent authorities. People become dissatisfied and restless; tempers flare over trivial arguments; headaches and nausea, faintness and a feeling of frantic anxiety; finding it difficult to do mental and physical work, a feeling of laziness and a desire to sleep; heart palpitation and blood pressure drops; an increase in suicide and accident rates. There is an increase in sexual appetites as reflected by more numerous conceptions in spring and autumn when the foehn is especially intense.

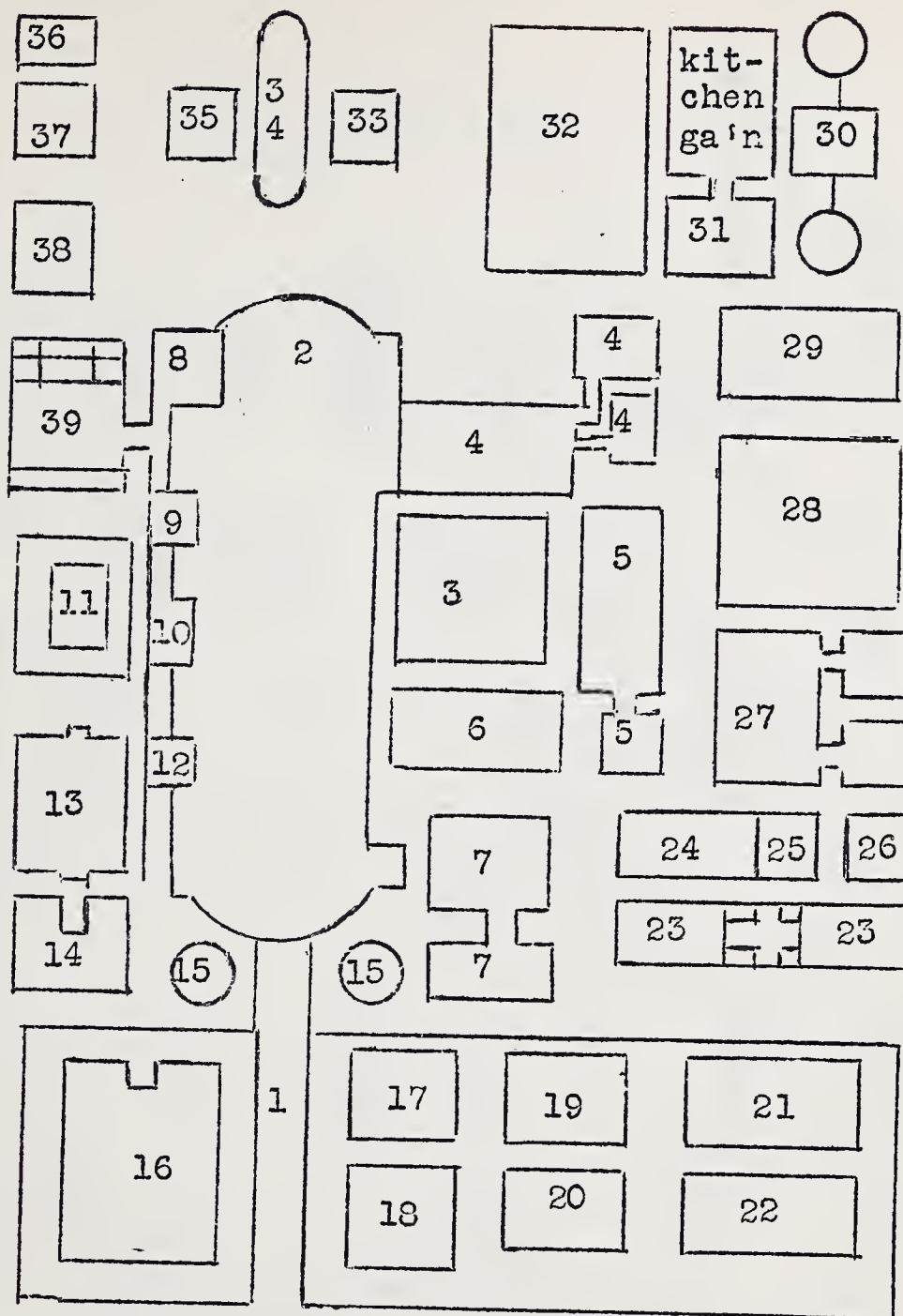
It is called the "Snow Eater", it causes the snow to melt and break and form snow fragments - "lawinen" - causing gigantic avalanches.

Its more terrifying capacity is to spread fire; because of the dryness and force of the wind it can nurture an ember and carry it hundreds of yards. In the alpine regions, as soon as the foehn is expected, the church bells are rung three times, a pause, then three times more. All smoking is forbidden, and kitchen fires must be extinguished."

As stated on page 17, it was during a foehn in 1. 1 that destroyed most of the buildings in Meiringen (Home Base for the Amackers) and with it the civic records.

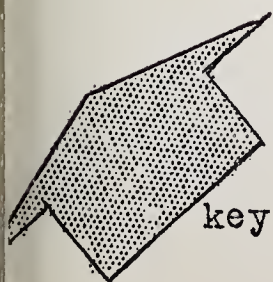
Key Monastery at St. Gallen

- | | |
|---|--|
| 1. Entrance from outside walls | 25. Storehouse for brewery grain |
| 2. The church | 26. Fruit drying |
| 3. Main cloister | 27. Brewery & bakery for resident monks |
| 4. Dormitories with heating apparatus below. | 28. Shoemakers, saddlers, sword & shieldmakers, carvers, tanners, goldsmiths and blacksmiths |
| 5. Refractory below, wardrobe above, | 29. Granary & thrashing floor |
| 6. Cellars, with storehouse | 30. Poultry |
| 7. Pilgrims & poor travelers house, with own bakery | 31. Gardner |
| 8. Writing rooms, library below | 32. Cloisters for the ill |
| 9. Living rooms and dormitories for visiting monks | 34. Church for the ill |
| 10. Schoolmaster's lodging | 35. Novices |
| 11. Schoolroom for ordinary pupils | 36. Hospital garden |
| 12. Porter's lodge | 37. Physician & apothecary |
| 13. Quarters for guests of quality | 38. The sick (hospital) |
| 14. Brewery & bakery for those in 13 | 39. The abbott |
| 15. Abbey towers, and spiral stairs for observation | |
| 16. Use unknown | |
| 17. Sheep stall | |
| 18. Servants | |
| 19. Goat stall | |
| 20. Swine stall | |
| 21. Cattle stall | |
| 22. Horse barn | |
| 23. Mares & Oxen, with hayloft above | |
| 24. Workshop for coopers | |



Outside Dimensions: 300 feet x 400 feet

Tracing made from Sheperd's HISTORICAL ATLAS. Original from the library of St. Gallen Monastery. It, perhaps, represents the ideal version of a Benedictine monastery. There is no exact record of the total number of buildings on the site in the 800's, the era for which the above illustrates.



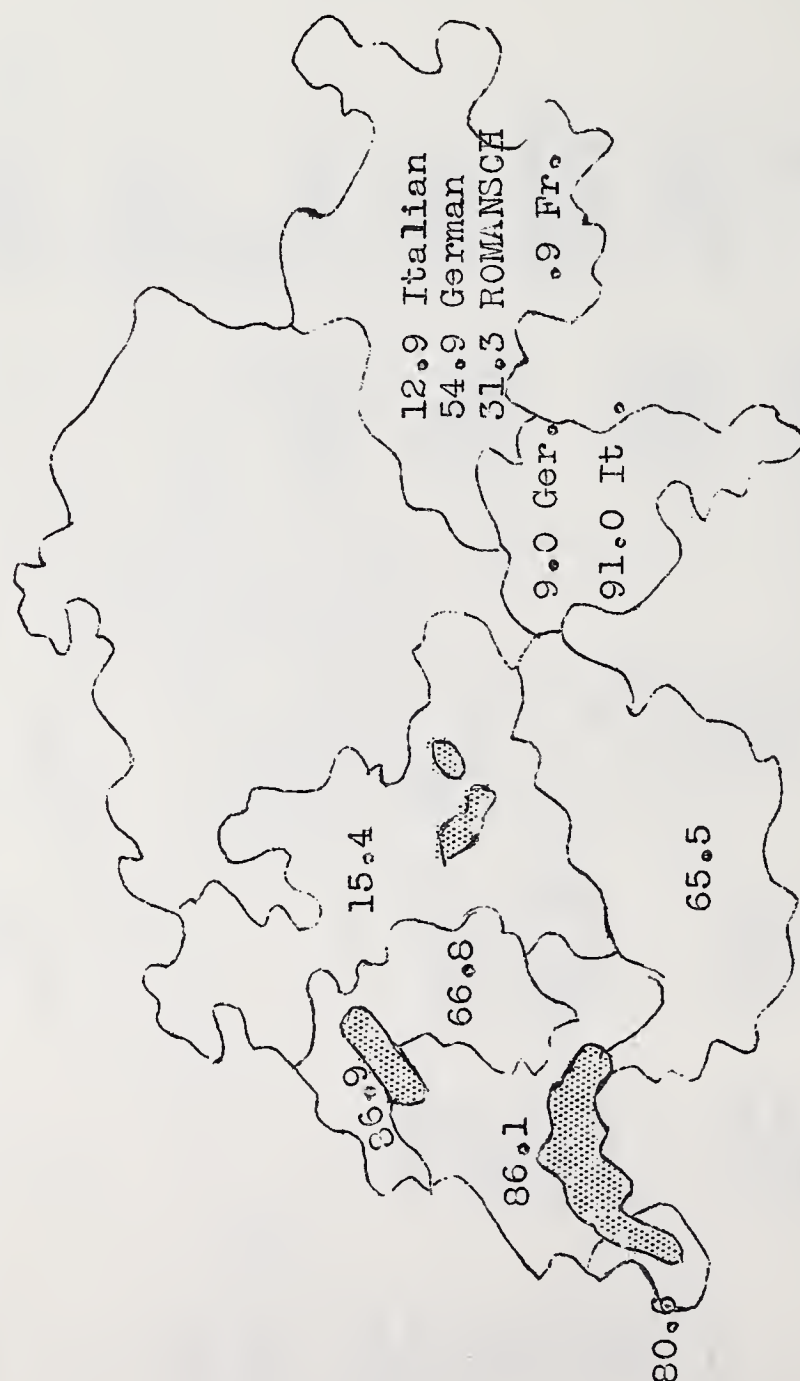
Division 3

SWITZERLAND
1957

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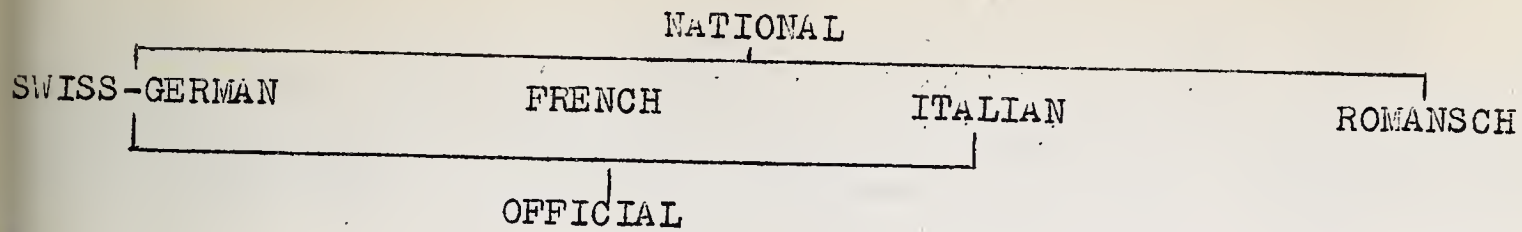
LANGUAGE DISTRIBUTION

Figures indicate percentage speaking French. Except as noted, the balance - Swiss-German.



LANGUAGES

173.



NATIONAL LANGUAGE: official recognition, without its use being compulsory in official business. This distinction primarily to recognize the Romansch language in the Graubunden (detailed below).

OFFICIAL LANGUAGE: all Federal statutes and ordinances are published in these three languages, as well as spoken in the Swiss Parliament and Federal Tribunal. The texts are considered originals, and none may be regarded as being merely translation of another. Each canton has its own official language (detailed below), and it, as well as the individual citizen, have the right to correspond in its own language with the Federal authorities.

ROMANSCH: raised to the status of a National Language in 1937 as a gesture of contempt to Hitler and Mussolini who were bragging about the cultures of the Super-Race. This language is the closest to the tongue of Ancient Rome, it being very close to Latin, and has survived in the isolated regions of the Graubunden Alps. Only about 50,000 people actually speak it. It is one of the three official languages of the canton of Graubunden. And indicative of the intense individuality of the Swiss, even it is divided into 2 dialects: 'Surselva' and 'Ladin', the latter being peculiar to the Engadine district.

ITALIAN: the official language of the canton of Tessin, and one of three official languages for Graubunden. Spoken by about 250,000 Swiss.

FRENCH: the official language of the cantons of Vaud, Neuchatel, and Geneva; it is also one of the three official languages of Bern, Freiburg, Vaud. In all, about 800,000 Swiss speak French. When written, and a large number use it for commercial purposes internationally, it is, on the whole, proper.

Again, illustrative as to how the Swiss cling to their old customs: the national anthem of the canton of Geneva is sung with all solemnity and feeling of the almost non-existent 'patois' similar to that spoken in Italian Savoy, although the language of Geneva is distinctly French now. It is much as though the people of New York City had their own anthem, and sung it in 17th century Dutch. (Imagine what the Brooklyn Dodger fans would do to it at the start of a baseball game, in place of the 'Star Spangled Benner'.)

GERMAN: the official language of the balance of the cantons; also one of two official languages for Graubunden, Bern, Vaud, and Freiburg. It is spoken by about three-quarters of the Swiss. In the written language it follows the colloquial German. Orally, that is something else again, the dialect being as varied as the number of cantons

As a personal sidelight, the writer's father entered North Central College (Naperville, Illinois) to be trained for the ministry in the German Evangelical faith. This being in the early 1890's, the German overtones in the college was high. Dad was accustomed to speaking German at home - he just didn't know it was Swiss-German. So when he

went to take his Entrance Examination, and part of it was to write in German, he felt "This is Duck Soup!" Imagine his chagrin when the paper was returned covered with red marks, and the notation "Das ist terrible!" On the other hand, Grandpa Amacker was a daily subscriber to 'The Abendpost', an evening newspaper...written in pure German. They could read it; they couldn't speak it.

Such is the Switzers hatred of the Germans and the Austrians, they often prefer to flounder in French than admit they can understand or speak the German of Germany.

ENGLISH: with tourism providing such a source of revenue, it is only natural that those in contact with the tourist will either speak, or have access to one who can speak, that language.

Trilingual Signs: trains, buses, traffic signs, and so forth; any information general in nature is always given in the three official languages, and most often in English, as well. While those Switzers who meet the traveling public are linguists, the great majority of the population speaks but one language.

In the case of villages bordering upon different language areas: each group uses its own. For example, a butcher shop owned by a man speaking French, and catering to the French-speaking trade will have his signs in French. Right next door might be signs in German, indicating he caters to the German speaking clientele. Of course, where the areas abut, phrases are mixed into sentences for niceties in precise meanings making it most intelligible to the neighbor, but havoc to the 'outlander'.

C O N C L U S I O N

By refusing to create a problem, by taking the simple, natural course, the Swiss have avoided language barriers in living amongst themselves, avoiding quarrels which have so often disrupted other countries.

SWISS FEDERAL GOVERNMENT 175.

In the cliché of Swiss textbooks, "The canton governs, the federal diet administers". The heart of the government is in the canton and communal activities. They relinquish certain functions that are by their very nature nationwide in scope - postal affairs, coining of money, national defense (see 'The Army'), roads and railways. But these functions are very clearly and specifically spelled out in the Federal Constitution. The core of this constitution is the guaranteeing of each canton's liberty, as the canton itself wants it to be.

To safeguard the authority of the individual citizen are two unusual features: 1.) the Initiative; and 2.) the Referendum. Any petition that bears the signature of 30,000 of its citizens can subject a legislative act to the Referendum. In effect, this allows the whole country to vote upon a piece of legislation - this act must originate within three months of the passage of the bill. To state that in relation to our own American Congress, upon the request of ten million voters an act of Congress could be voted upon the entire U.S. citizens. The Initiative may be instituted by the petition of 50,000 voters, which will submit to the country an amendment, or revision of their constitution. This, in effect, is the creation of a new law. In the United States, the corresponding number would be sixteen million. Such procedures are not possible in the country as large as the United States. But in Switzerland it works out very nicely. It is not abused. It gives each person the knowledge that his opinions may be felt, a sense of participation. It gives them a sense of continuity with their forebears and their Landsgemeinden.

The Legislature is composed of two bodies which, together, comprise the Federal Assembly. These were patterned in the Constitution of 1848, upon those of the United States, with some very exact differences.

The Council of States corresponds to the United States Senate, with each canton being allowed two members; each sub-canton one member. This allows Zug, with a population of 36,643 to meet on equal terms with its neighbor Zurich having 674,505 population. Membership is made through the Cantonal Assembly, and the canton pays the salaries.

The National Assembly corresponds to the United States House of Representatives, being based upon distribution of population; one member for each 22,000 population, any count showing 11,000 or more is considered the equivalent of another member.

Inasmuch as the Initiative and Referendum act as balances on both houses, there is not the division of fields for action in each, such as in the United States Congress, where the House originates revenues and the Senate treaties, etc.

It is in the Executive branch where the difference with that of the United States is the most marked. Appointed by the Federal Assembly is a 7-man Federal Council, which is the Board of Directors. They administer the seven main departments of the Federal government, (note the chart opposite). Their term of office is for four years, but as re-appointment is almost automatic, it amounts to a life tenure.

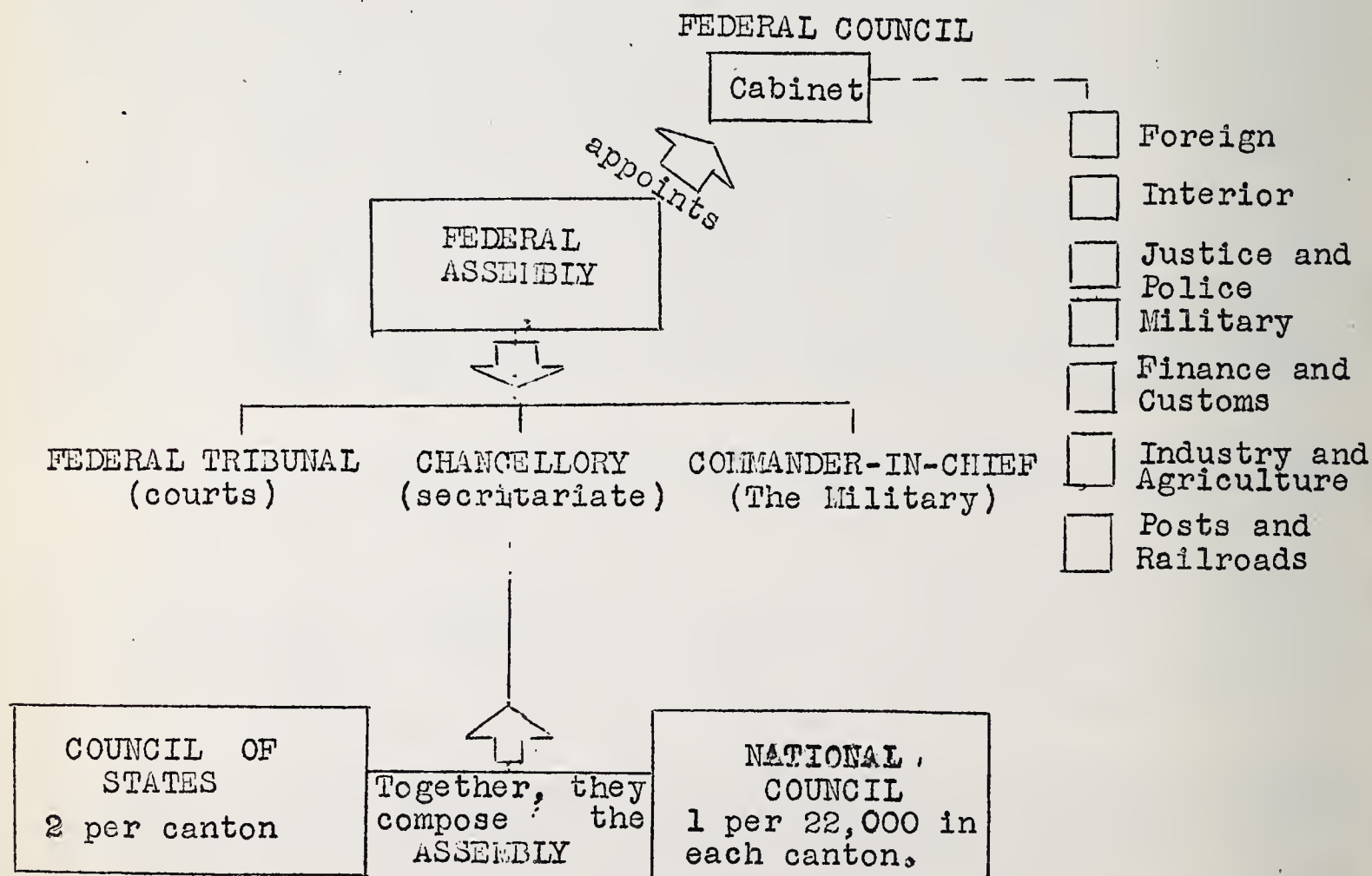
The Federal Assembly nominates one from the Council to be the President of Switzerland, and another the Vice-President. Their terms are for one year, and they may not succeed themselves. Hence, the office ro-

tates among the seven members each successive year.

The Federal Assembly, i.e., the two Houses of the Legislature, elects the Federal Tribunal - federal court, which meets at Laussane, Vaud, while the other branches meet in Bern. Its functions are purely legal - there is no need for interpretation, as in the case of the United States Supreme Court.

The Federal Assembly also elects the Federal Chancellor, which acts as the secretariat for the Federal Council, and for the Federal Assembly.

The Federal Assembly appoints the Commander-in-Chief of the armies in time of war.



Legislation of both houses, upon petition of the voters are subject to :

Initiative: ~
to inaugurate
new laws.

Referendum:
to repeal
recent legis-
lation.

Recall:
To repeal
older leg-
islation.

The Swiss usually refer to 'the military' part of their life, and not the Army. It is as much ingrained and as universal as their school, or their vocation. Just as they speak of the scholastic part of their living, so do they refer to the military. This acceptance is not nation-wide; the French part of Switzerland is not as enthusiastic as the German-speaking area. Yet, when they cease their grumbling, they appreciate its necessity, and the importance of the individual.

The military is designed around a defensive war. Delay at the frontier; holding action in the plains and foot-hills; retirement into the Alps by the troops where pre-arranged fortifications, stocked with a year's provisions of food and ammunition; the type of terrain, high mountains, narrow passes, allow a well-trained few to stave off many; air warfare is not practical (especially where the pilot is unfamiliar with the air currents) and how can a nation bomb the Alps to rubble??

In keeping with its spirit of tradition and history, the make-up of the Army is along cantonal lines. Membership in a regiment is by cantons (who appoint the officers up through the rank of captain); and the companies are from Districts, or neighborhoods. Each performs the type of a task it is best designed to do - those in the Graubunden and Wallis are the Ski Regiments, and other forms where their alpine living makes them perfectionists. Not only is each soldier intimately familiar with each hill, and path in the area he is to defend, but his very home and family are within 25-50 miles of where he would fight - and remember it is a defensive war, because the Federal Constitution uniquely prohibits offensive warfare.

Pride in their past victories is a very real thing to the Swiss -- the symbol of their military, a white cross on a red background, is the one common denominator; there may be French-speaking Swiss; and there may be Italian-speaking Swiss; and there may be German-speaking Swiss; there may be Catholic Cantons, and Protestant Cantons; from Rural Cantons, and City Cantons; the slow-moving Bernese may physically and psychologically be far removed from the Geneves, but they are all part of one.

Consequently, it is these factors which give the Swiss his attitude toward the military. It is not one of hostility that it interferes with his individuality, as is the case with the French. Nor of an arrogant German military clique. It is simply a part of his life, as it is of the life of every Swiss male.

When a young man reaches the age of 19, he is called up for his physical and mental examination. Passing it, he takes his basic training when he is 20. He is then part of the military until he is 48 years of age. Those who can not pass the physical, pay an extra tax until he is 48. He is also required to be a part of civil defense where his handicap will not interfere, as well as civic duties, where used, such as the volunteer fire department.

There is no avoiding this training period, nor any other form of military service, schooling, employment etc. It doesn't matter what your family is, nor any other distinction. Depending upon your branch of service, you spend from 90-180 days in this training. It is most intense, there is no time to bewail your lot. But neither is your life cut off for two to three years. You come out of it with a basic military training, physically improved, with a better appreciation of your neighbor who went through it with you, your morale high by assuming the

status of the other men in your community. (If you are selected for an officer's rank, you keep on for another 62-104 days. There is no officers' training school, such as West Point, nor St. Cyr).

Your captain lives in, or close-by, your community. It is customary for each member of his company to send a New Year's card to him, to which he replies individually. There is a pretty close relationship between him and the members of his company. He is a citizen-soldier, such as you, he may be working in the same plant, be a doctor, or a school teacher, but he is well thought of in this community because he has had to earn his rank through ability. He isn't a bad person to go to for advice on other-than-military matters, either. Of such is the Swiss Army composed. It is highly personable.

Do not assume it has a comic-opera overtone. Nor do not assume the Swiss to be intensely militaristic. It is the other way around. They are free because they are strong - and they learned the hard way, that this freedom comes from a united effort by rugged individuals. Their whole system of civic responsibility rests upon this premise.

Symbolically, as well as practically, the fact that each soldier is given his gun, his live ammunition, his uniform, and his kit denotes the confidence of his government in him. It is expected to be kept in instant readiness. At the outbreak of World War II, the entire frontier surrounding Switzerland was fully manned and armed within 5 hours, before the British Parliament had even been officially notified war was on. Before the recruit can leave his basic training, he must pass a marksmanship test; and he must maintain it throughout his service, or back he goes until he does. Hence, his gun is oiled and cleaned at frequent intervals. Marksmanship contests locally, and in the canton are held frequently, and every four years a National Championship is held (the first such contest was held in 1452).

The recruit stays in the 'Elite', or 'Auzug' from the age 20-36; from 37-48 in the 'Landswehr'; and from 49-60 in the 'Landstrum'. Each classification a little less arduous. The Elite are called for maneuvers annually for a period of 20 days; officers 28 days. The balance serve a total of 60 days in each class (not all in one year).

The Federal Constitution limits the number of regular troops and officers to 300 per canton, or sub-canton, for a total of 7,500. Yet, Switzerland can field a force, ready for action of 750,000 - 250,000 being the Reserves and Auxiliary. On the basis of population, the United States would have an armed force of 25,000,000.

It would not be practical to expect the United States to have an organization similar to the Swiss. But for the Swiss, it works out very nicely.

SWISS CHARACTER

179.

Having made a study of the background and history of the Swiss, see how the English 19th century author John Ruskin analyzes them:

"There has been much dispute respecting the character of the Swiss, arising out of the difficulty which other nations had to understand their simplicity.

They were assumed to be either romantically virtuous, or basely mercenary, when in fact they were neither heroic nor base, but were true-hearted men, stubborn with more than any other recorded stubbornness; not much regarding their lives, yet not carelessly cast-them away; forming no high ideal of improvement, but never relaxing their grasp of a good they had once gained; devoid of romantic sentiment, yet loving with a practical and patient love that neither wearied nor foresook; little given to enthusiasm in religion, but maintaining their faith in a purity which no worldliness deadened and no hypocrisy soiled; neither chivalrously generous nor pathetically humane, yet never pursuing their defeated enemies, nor suffering the poor to perish; proud, yet not allowing their pride to prick them into unwary or unworthy quarrels; avaricious, yet contentedly rendering to their neighbor his due; dull, but clear-sighted to all the principles of justice; patient, without ever allowing delay to be prolonged by sloath, or forbearance by fear....."

"You will find among them, as I have said, no subtle wit nor high enthusiasm, only an undeceivable common sense, and an obstinate rectitude. They can not be persuaded into their duties, but feel them; they use no phrases of friendship, but do not fail you at your need. Questions of creed, which other nations sought to solve by logic or reverie, these shepards brought to practical tests; sustained with a tranquillity the excommunication of abbotts who wanted to feed their cattle on other people's fields (see Battle of Morgarten, ed.), and halbert in hand, struck down the Swiss Reformation, because the Evangelicals of Zurich refused to send them their due supplies of salt....."

'Modern Painter' (George Allen)

On first reading, this description may sound a little flowery; and no generalization can apply universally. But a re-reading, with a recollection of the events in their history make this analysis apt.



BIBLIOGRAPHY

"Our Swiss Background"

Including the writer, everybody would appear to feel called upon to write a book about the Swiss. Guide books are the most prevalent, but whatever the subject, somebody has written a book upon how the Swiss react. This writer reads only English.

Hence, he has not had the opportunity to delve into the wealth of material written in French and German. The works that have enabled him to complete this work are:

Maps: Shepard's 'Historical Atlas' is the standard text used in many ~~collegiate~~ history classes. Henry Holt & Co., the publishers advise us they no longer do so. However, most libraries have a copy. As definite boundary lines were not made during the greater period involved in this study we doubt if its use will be of much good to the reader.

HISTORY

General: "An Encyclopedia of World History", edited by William L. Langer Houghton-Mifflin Co.; Boston, Mass. (1948) is outstanding for world history. By its very scope the information is concise, but its authenticity is recognized by such scholars we have met.

"Cambridge Medieval History Series"; edited by Bury, Gwatkin, & Whitney; Cambridge (England) University; (1936) is a 13 volume work that is most detailed in its coverage. Frankly, it was over our heads for our needs. We used volumes 1 & 2 but the names of the lesser chieftans in the minor tribes were in such profusion as to bog us down. To a trained researcher it will be a gold-mine.

Swiss History: The encyclopedias give excellent over-view facts on all phases, including historical. Particularly, the "Encyclopedia Britannica" was used for its material on The Military.

If we were to suggest a single volume for Swiss background we would recommend J. C. Herold's "Swiss Without Halos", published by Columbia University Press, New York City (1948). It treats the subjects by topic, rather than chronologically, in an informal manner, but we have found no other book to give one the understanding of the Swiss history and characteristics as does this. We have found it in most every public library that makes any pretense for covering Switzerland so that its availability should not be too difficult.

By chance, we were introduced to the study of Swiss history when we picked up W. D. McCracken's "The Rise of the Swiss Republic"; Arena Publishing Co.; Boston, Mass. (1892). During the ensuing years, others may make additions to the historical trend, but McCracken supplies the essence. He draws numerous parallels between Swiss and United States history. It has not been reprinted, and may be hard to find in local libraries.

There would seem to be great rivalry between the two English universities of Cambridge and Oxford for covering the studies of Switzerland in most every subject. However, each published a volume that we found to

be extremely valuable. Oxford - "A Short History of Switzerland" - Bonjour, Offler, & Potter; Clarendon Press (1955). We know of no better chronological history. While not quite in the popular vein of Herold, it is very readable. Its recent publication date has not caused it to be widely distributed in the libraries we have used (which is too bad). Cambridge in 1922 published Wilhelm Oechsli's "History of Switzerland - 1499-1914". After a short historical introduction the body of the work is concerned with a period not too thoroughly covered by other studies. To gain a complete understanding of what the Swiss went through reaching their maturity this period should not be neglected, as is too often the case.

"The Heart of Europe"; Rougemont & Murat; Duell, Sloan & Pierce Inc.; New York City (1941) contains other data than history, although that is not neglected. It was written when Hitler was at his zenith, and is a challenge by two natives for the Swiss principles. It is a fairly popular book, and well recommended for further study of the Swiss.

The 1880's and 1890's seemed to attract a host of writers to that nation's history. Sir Francis Adam's "Switzerland"; Macmillan Co. (1889) is dated when it comes to discussing the political and military, the educational and industrial facilities of the country, but we did take his information, as credited, on the operation of a commune (pages in this volume 164-166). For those who like folk-lore, and they can find the volume, "Legends of Switzerland" by H. A. Guerber; Dodd, Mead & Co.; New York City (1899) will offer several pleasant hours. "Switzerland"; Hug & Stead; G. F. Putnam Co.; (1890) must have been written shortly after the remains of the lake dwellers were first discovered because it deals at length with them and with the Celts. More recent findings have added to our knowledge of this phase. "The Annals of Switzerland"; Julia Maria Colton; A. S. Barnes Co. (1897) is written in the vein popular at the time - frankly, we suggest a more recent work. It's all right if you can't find any other.

"Alpine Passes in Medieval Times"; John E. Tyler; Oxford (England) Press (1930) would appear to be his thesis for a degree. Again, as in the 'Medieval History' series, the detail bogs down gaining the essence both as to the written material, and the single map. If you are interested in knowing which personality used which Alpine pass; and the retinue, and the itinerary this book will give it to you.

"Switzerland in Perspective"; George Soloveytchik; Oxford Press (Oxford, England - 1954) is just what its title indicates; it covers many phases of Swiss life, including history. It does not go into the detail of Bonjour, or Oechsli (see top of this page), but what it does give on the subject is authentic, and to the point.

A guide book turns out to have a wealth of historical data: Arnold Lund's "Switzerland"; Dodd, Meade; New York City (1928). We found it to be especially helpful concerning the Alpine passes; history of the ruling houses, particularly the Habsburgs; and the individuals of the Reformation. Each is treated in relation to the area being toured and therefore requires skipping around for a strict historical study, but it is good.

All histories treat the subject of the Reformation. Because it is used at the junior high school level in Presbyterian Sunday School classes Roland H. Bainton's "The Church of Our Fathers"; Westminster Press; Chicago; (1949) made the personalities of that movement, and the religions derived from it quite clear.

GUIDE BOOKS

"Baedeker's Travel Guides" did not gain, nor maintain their reputation over more than three-quarters of a century by slipshod work. Those in the 1880's deal with travel and accommodations that seem far more removed than the years denote. The 1957 Edition incorporates the very latest in format and data, but do not seem to have the detailed sidelights. That for 1887 gave us valuable data on the area of Meiringen that were omitted in later editions.

The British seem to have two guides comparable to Baedeker: "The Blue Guide" (1923) edited by Muirhead; published by Macmillan & Co. Ltd.; London; and "Guide to Switzerland" Faber & Faber, Ltd.; London (1947). Both are based upon tours originating from individual points within an area, and give minute data on mileage, side trips, accommodations, fees, and the like. These we used for establishing distances in the Oberhas.

Lund's book has been described on the preceeding page. In addition to its historical and sight-seeing values he discusses the geology of the Alps, and the joys of mountaineering.

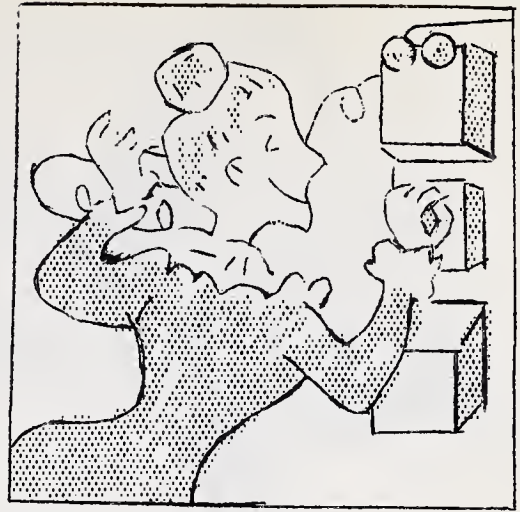
Most delightful for us was Ogrizek, Ori & Ruffenacht's "Switzerland" - McGraw-Hill; New York City. It contains much historical matter, and the guide is systematically designed for tours, but what puts it into a class by itself are the drawings, that include the regional maps, as well. In addition to the above features the volume contains sections on art, mountaineering, fishing, spas and industries. There are several editions, the latest being 1955.

Finally, are the host of travel books each with its particular approach. One will be concerned with the facilities, and nothing on points-of-interest; a second will take the 'breezy' approach; another will emphasize striking photographs. The variety is limited by the readers selection and preferences.

One final summation on the books we have read in preparing this study: no matter what the subject, or who the author, there seems to be an aura of good-fellowship and affection. A writer may chuckle at the results of Swiss individuality, but he is chuckling with them, and not at them. Throughout all these books is a feeling of pride of association, and respect for their traits. To the writer, at least, it has been a delightful experience, this vicarious association.

And so, farewell, to the study of our Swiss background ! Now, let's examine the individuals for "Here Come the Specific Amackers !".

End of Part 1



Now:
the story gets
Personal.

B A C K G R O U N D

'We Spell It Amacker'	page 5
Home Base for the Amackers	15
We Salute the Little People	23



could be.

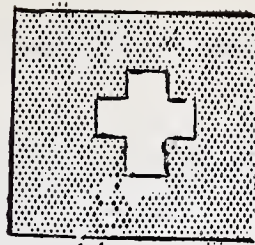
but

the first AMACKER
on record is

SIMON 1746 from the

PART 2

the
IBEGAT'S
b' Gad !



For a description of
the Oberhasle, see
page 15.

136.

Husband's
Chart

Margareta ABPLANALP
wife of Kasper

p. 198

2A

Anna Elisabeth JAUN
wife of Johannes

206

3C

Ethel Louise COOK
wife of John Ralph(I)

208

3B

Wilma HEDIN
wife of Edward (I)

222

5C

Elizabeth SWENKERUD
wife of John Ralph(II)

218

5B

Sheila Bridget SEARLS
wife of John Ralph(III)

220

5B

Joanne Amacker 226

5E

THE DISTAFF INDEX

The
Swenkeruds

The
Cooks

The
Searls

The
Hedins

The
Greywatches

BUT this is the Little
Country that produced
the men that made them
all happy ! ! ! (?)

HOW TO USE THESE CHARTS

There is no set pattern for geneological charts, nor for the information to be contained there-on. Consequently, a Family Tree is what the autho wishes it to be. In making our study of this branch of the Amackers we arbitrarily selected a SIMON AMACKER as the one with whom we will start (He is the son of another Simon Amacker).

The first mentioned Simon's generation we are designating as 1; the generation of Simon's children we are designating as 2; and so on thru seven generations. The parents taking the preceedin 2 number; for example, the parents of Kasper's wife (Kasper being the son of Simon) will also have the number 1.

Where required, an individual will be given a letter suffix following his generation number. This indicates there is a separate chart for the individual. For example, Kasper chart for his wife and children will be given 2a indicating on the chart for his generation there is a special chart 2a for Kasper.

There is no General Geneological Chart for all descendents of Simon. Its very size would prohibit. On the third page following this there is a COMPOSITE CHART FOR THE MALE AMACKERS. The individual charts are indicated on it. At the conclusion of this section are two indexes: one for the Amacker first names; the other for the last names of the others.

Recognition is given to the WIVES of the Amackers, for the children are but half Amackers in any marriage. Where possible the geneological charts for them are given on the page opposite to their husbands, or on the pages following. The index for these distaff charts are to be found on the page opposite to this.

All family data on the Amackers in Switzerland has been verified, as of 1957, by Walter Willi, Zivilstandsbeamte, District of Oberhasle, Meiringen; Canton Bern. The balance of the information has been given after diligent research by various members of the family. Because so many have spent so much time and effort it would be unfair to list any. Yet, we believe each will understand the personality when we pay tribute to E. A Amacker I, Winter Park, Florida who wrote many letters all over the U. S to consolidate the scattered Amackers.

Finally, without unseeming humility, it is hoped the reader will understand we are not trained geneologists, or have we employed those who are. There will undoubtedly will be errors and omissions, perhaps grave ones. For these we are genuinely sorry. This is a work of the heart, and not of the head ! But - it HAS been a lot of funnow, On With the Show ! Let the begats fall where they may !

The J. R. Amacker (II) Family
2338 E. Johnson Street
Madison 4, Wisconsin

July 19th, 1957



MALE CALL

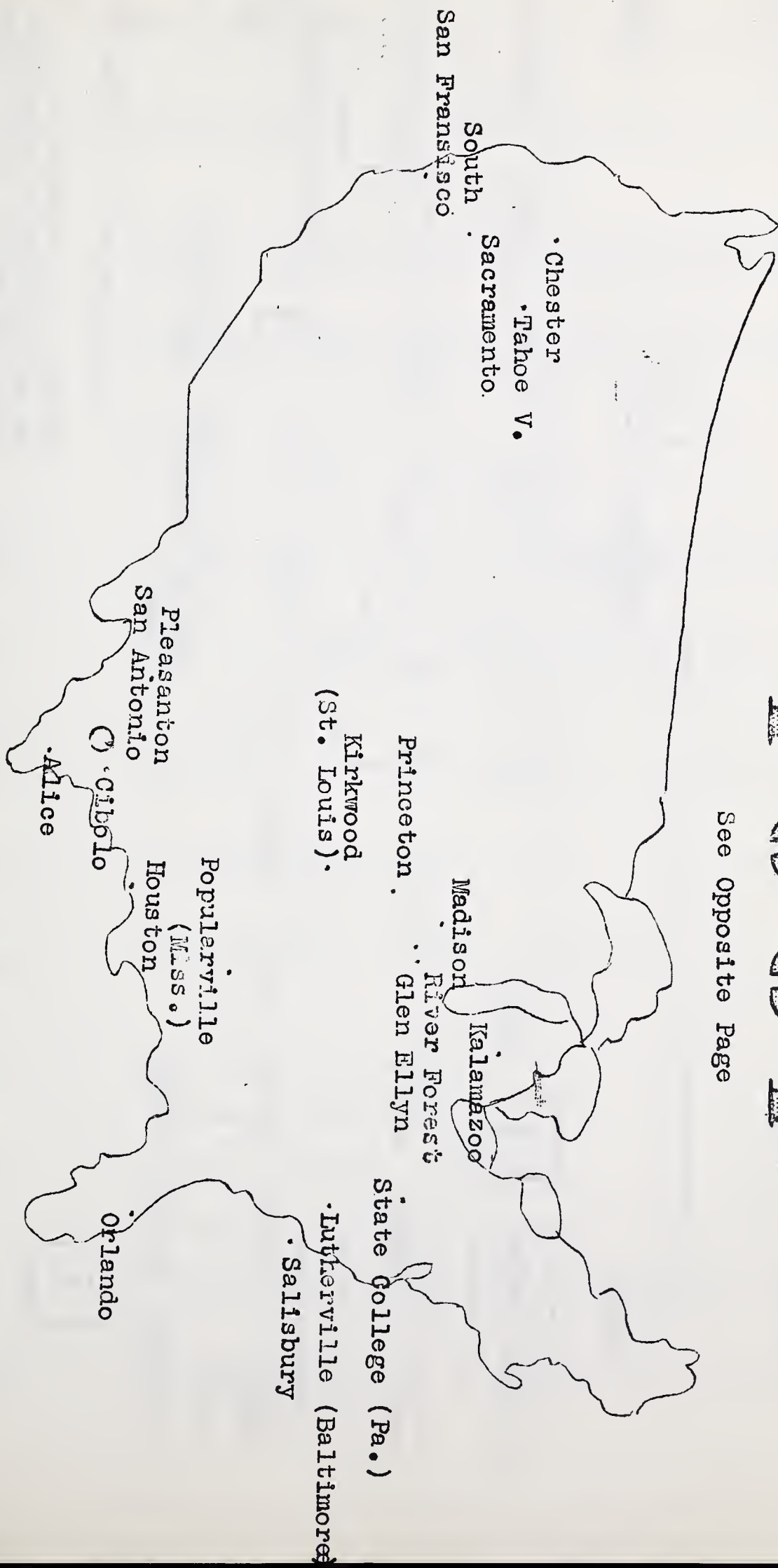
1957

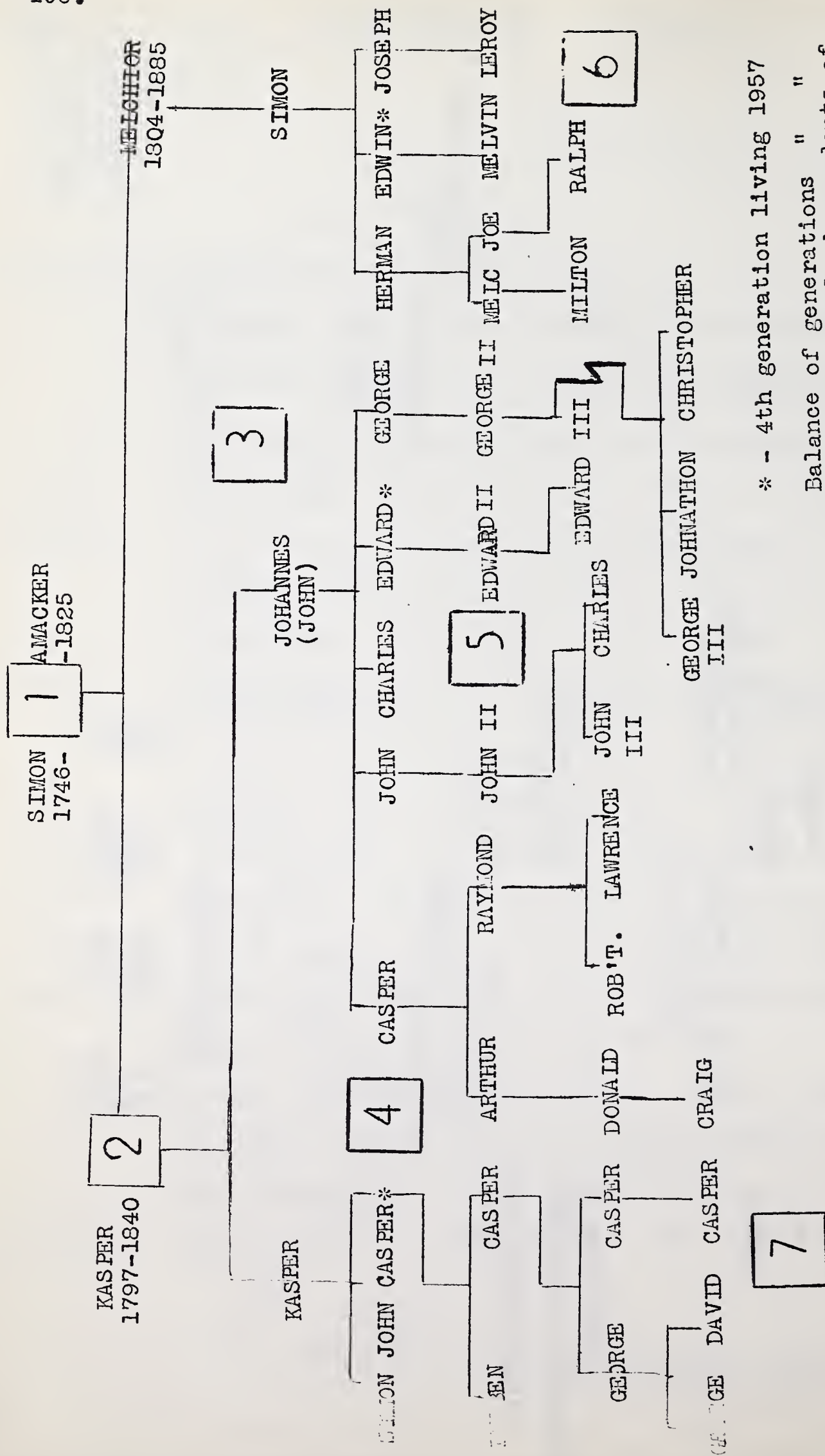
- CALIFORNIA Chester, Box 656: Reuben (3-A)
Sacramento, 2918 17th St. Casper (3-A); Casper George (3-A)
South San Fransisco, 735 Hill Street; George (5-A) and sons
George Jr. & David
Tahoe Valley; Casper Borchert and son Casper Stephan (5-A)
- FLORIDA Winter Park, 1108 New York Ave.; Edward I (3-C)
- ILLINOIS Gen Ellyn, 362 Anthony St.; Raymond Casper & son (4-A)
Princeton; Robert Raymond (4-A); 1625 S. Main St.
River Forest, 546 Lathrop; Arthur (4-A)
- MARYLAND Lutherville (Baltimore); George II and sons George III;
221 Division St. Johnathon and Christopher
Salisbury; Mrs. George I (3-C)
- MICHIGAN Kalamazoo, 1815 Greenlawn; Edward II and Edward III (5-C)
- MISSISSIPPI Popularville; Dr. Charles Fredrick ('Old South')
- MISSOURI Kirkwood 22, 1319 Samos Dr.; Donald & son Craig (4-A)
- PENNSYLVANIA State College, 804 S. Allen St., Apt, 9; John III (5-B)
- TEXAS Alice; Mrs. Herman; son Melchior; grandson Milton (4-B)
Cibolo; Mrs. Joesph and son Le Roy (4-B)
Houston, 4722 Willow Bend Blv'd.; Melvin (4-B)
Pleasanton (North), Box 176; Joseph and son Ralph (4-B)
San Antonio, 1318 Rigsby; Edwin (4-B)
- WISCONSIN Madison 4, 2338 E. Johnson St.; John II and son Charles
(5-B)

This list is good for sending Christmas cards ,
- if for nothing else.

I 90 50 7

See Opposite Page





* - 4th generation living 1957

Balance of generations " " " to total 30 male descendants of Simon (I) still alive in the United States...males, that is 1.

AMACKER'S GENEALOGY^{191.}

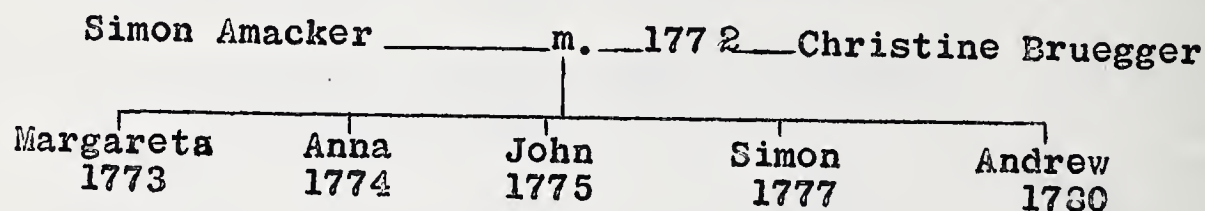
First Name Index, Page 130

Chart	Page	
<div>1</div>	193	SIMON, whom we arbitrarily selected as The Ancestor
<div>2A</div>	199	KASPER, who went to Texas and got lost from the Family Records, but is continued in 3-A-B-C.
<div>2B</div>	201	MELCHIOR, who also went to Texas, and founded a branch that is continued in 4-B.
<div>3A</div>	203	KASPER, son of 2-A, who did a bit of wandering, and whose line is continued in 5-A.
<div>3B</div>	205	JOHANNES (John) and his unknown wife establishes a branch that is continued in 4-A.
<div>3C</div>	207	JOHANNES & GRANDMA, their daughter Emma and their four sons, whose lines are continued in 5-B-C-D.
<div>4A</div>	211	CASPER, who remained in Chicago, and its environs. From 3-B.
<div>4B</div>	213	The <u>Texas</u> Amackers from 2-B.
<div>5A</div>	215	The <u>California</u> Amackers from 3-A.
<div>5B</div>	217	John Ralph II from 3-C.
<div>5C</div>	223	Edward Arnold II from 3-C.
<div>5D</div>	225	George Andrew II, and his sister Ruth, from 3-C.
<div>6</div>	228	THE AMACKERS IN THE OLD SOUTH, and how there is no tie-in y-e-t !

SIMON'S FIRST WIFE

SIMON AMACKER, with whom we start this geneology, was born in Lugen, Oberhasle, Canton Bern, on January 20th, 1746, the son of another Simon Amacker for whom we have no data. Lugen is on the opposite side of the Aar River from Meiringen toward the valley of Rosenlauri, and the Grosse Scheidegg Pass (enroute to Grindelwald). It is so small as to not be noted on most maps. The town and church records are kept at Meiringen.

What was Simon's occupation, or his history, we do not know until the year of his marriage in 1772 to CHRISTINE BRUEGGER. And all that is available from that union are the dates of their children's birth.



Inasmuch as Simon's children by his second wife, Magdalena von Bergen, were born in Lugen until the next to last, son Kasper, it is logical to assume Simon and his family made their home in that town. In 1782, the wife Christine was drowned in the Aar River, that flows close by. And the day afterward her first daughter Margareta was also drowned in the same river while searching for her mother's body.

There is no further information on any of the other children, but it is also logical to assume the fourth child Simon must too have died in childhood, as the first son by the second wife was named Simon; the date of the second's birth is 1785, or eight years after the birth of the first son by the same name.

That, therefore, leaves three children by the first wife; a daughter Anna, two sons Johannes and Andrew. Word-of-mouth tradition has it, all of Simon's sons except as noted later, died on foreign soil while in the military service of another country, i.e., they were Mercenaries. It would appear, then, there could be no connection with the above sons John and Andrew with any Amacker family now residing in the United States. The possibility is not final, research could disclose the suppositions to be in error, but it should be kept in mind these emigrations would not be made until at least the end of the century, or the early 1800's. Further tradition has it, these two sons served with Napoleon in his Russian campaign, and their ages would make that a logical deduction.

Whatever are the conclusions, the first marriage of Simon does not affect the balance of the geneological study.

With at least three motherless children to look after, and their ages ranging from eight to two, Simon looked for a second mate, and found her at Riggensberg - Magdalena von Bergen, who was born in Reuti. It is from this marriage that the descendants in this study originated.

2nd wife:

Magdalena von Bergen
b. Reuti, Oberhasle
June 21, 1761
d. Hohfluh, Oberhasle
September 9, 1835

S I M O N
(with whom
we start)

b. Lugen, Oberhasle
January 20, 1746
d. Hohfluh, Oberhasle
April 8, 1825

193

2nd Marriage:
Ringgenberg
April 4, 1783

Margareta

1784-1853

See next page

Simon

1785

See next page

Magdalena

Sep't. 27, 1787
Lugen, Obrehasle
January 6, 1789
Lugen, Oberhasle

Infant

Heinrich

b. January 19, 1790
Lugen, Oberhasle
d. October 16, 1832
Algiers, Africa

Did not marry.
Believed to have
died in military
service.

Magdalena

1792

See next page

Ulrich

1794-1871

See next page

Kasper

1797-1840

See
Chart 2 A

Melchior

1804-1885

See
Chart 2 B

Simon was thirty-seven years old and Magdalena was approaching twenty-two on the date of their marriage. She started housekeeping at Lugen with three children ranging from two to eight years of age. How Simon made his livelihood we do not know. He was a local civil administrator when he went to Hohfluh. His position must not have been desperate, for a glance at the picture of his home on page x indicates it was com- modious. It needed to be, because from 1785 through 1807 there were a minimum of five children (1798-1802 there were six).

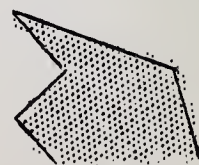
We imagine it was a happy home. They probably took advantage of the pasture to have a garden, and keep a cow. Each child was given daily tasks commensurate to his, or her, age. There probably was the in- quiry, "Margareta, have you collected the eggs?"....."Heinrich, quit playing around and go bed down the cow!". The frequency with which their offspring named their own children after members in the family indicates the ties were strong.

Basically human, nature does not change. We imagine young Kasper would come in the door, fling his cap and jacket on the closest object; go into the kitchen to see "what's for dinner?"; snuggle his arm around his mother; and snatch a cookie. Kids throughout the ages seem unconcerned with where their clothes are placed when they are through with them for the moment. The writer recalls his son Charles continually leaving his shoes where he would drop them. One evening as Chuck was preparing to go on a 'date' he left them in the middle of the kitchen floor, and re- peated admonitions received the procrastinating response: "Yep, in just a minute!" As the writer and his wife were going out, he took the shoes and placed them in the refrigerator. Johnnie, the older brother, later reported, "It was awful -- he looked in all the closets; in the base- ment, all over the place. When I finally showed him, and he put them on they were ice cold. He was so provoked he'd almost cry, but it was so funny he would have to laugh....and it was a mess!"

And boys seem to know how to work their mothers. Johnnie loved lemon cream pie better than any other dessert. He would go, as a lad of six, to spend the week-end at the farm of the school girl who was staying with us. Upon his return his mother would ask him what he had to eat, and there was always lemon pie. "Was it as good as mine?" "Well, honestly, mother it was better!" Bang! the next meal, lemon pie.

So, Melchior, or Ulrich, or Kasper would find some way of working their mothers, too. And there probably were remarks about "You seemed to be pretty sweet on that boy in school today, Magdalena!" Human nature doesn't change; just the outer coating of civilization.

With the exception of a daughter Magdalena, who died at the age of two; and Heinrich who died at the age of forty-two (with the simple notation: "Algiers") the off-springs of Simon's children are as follows:



Margareta Amacker ————— 2 ————— Johannes RIEDER
 b. Lugen, Oberhasle from Hausen
 February 15, 1784 Oberhasle
 d. Hausen, Oberhasle m. Meiringen no further data
 April 14, 1853 March 28, 1813

3

Magdalena Johannes Katherina Simon Ulrich
 1814-1870 1816-1842 1819-1894 1821- 1826-1904

The fourth child Simon Rieder wrote to his uncle Melchior Amacker in 1850, Melchior being in Texas (chart 2-B), and as a result this Simon Rieder also went to Texas. The family eventually settled at Cotulla, Texas, and is supposed to have done 'all right' in the cattle business.

SIMON AMACKER ————— 2 ————— Elisabeth Egger
 b. Lugen, Oberhasle b. ? ? ?
 September 26, 1792
 d. ? ? ? m. Riggerberg d. Meiringen
 Feb. 4, 1839 February 29, 1850
 no children

Magdalena Amacker ————— 2 ————— Andreas THULI
 b. Lugen Meiringen
 Sep't. 26, 1792 no further data
 d. m. Hochfluh
 Nov. 7, 1811

3

Johannes Magdalena Johannes Elisabeth Andreas Katherina Kasper
 1812-? 1814-1881 1818-1864 1820-1878 1823- 1826- 1828-
 Anna Margaret Simon
 1831- 1832-1880 1834

Our hats are off to Magdalena - with 10 children she is the champion 'Begater' of all Amackers ! The last was born when she was forty-two years of age.....but wait until you read about the next chap - Ulrich !

Nothing else is known about this family except what may be gleaned from the statistics above. The first Johannes must have died as an infant, for the next son born six years later was given the same name...the life-expectancy of the daughters appears to have been between 55-60; perhaps these first names were common to the district, but they seem to favor the mother's side. Inasmuch as this line seemingly has no affect on the balance of the study we have not been too tenacious in completing the data on it.

(over)

2

ULRICH _____ Anna Kohler
 b. Lugen, Oberhasle
 April 27, 1794 m. Brienz
 d. Hohfluh, Oberhasle
 July 10, 1871 June 14, 1850

3

Magdalena	Albert
b. Hohfluh	b. Hohfluh
April 21, 1863	July 23, 1863
d. Lawrenceberg, Indiana	d. Susanville, Cal.
November 9, 1905	January 13, 1912
m. ? ? ? HUGGIER	did not marry

Digging into musty records is a chore until you become stimulated by statistics such as Ulrich (verified through official records in Meiringen).....67 when his FIRST child was born; 72 when his second came along; and he died 3 years later, or the good Lord knows how many more. Let other Amacker wives take notice and govern themselves accordingly !!!

The daughter Magdalena is difficult to trace: the first name of her husband is not known. Inquiry to Lawrence, Indiana indicates that town (just outside Indianapolis) was not settled until the early 1900's and no record is found of any Huggler. Lawrenceberg, Indiana would be a more logical site, as it is in Switzerland County, with many families of Swiss descent living in the region, but inquiry to the County Clerk, and newspaper failed to bring a response.

Albert arrived in New York City April 14, 1889, making him twenty-one years old. Why he selected Susanville, California (in the northernmost county) and made the transcontinental trip we do not know. He was naturalized in that town on May 22, 1908, and appeared to have been a general handy-man, principally in gardening. He died of cancer of the stomach. His obituary referred to him as a "good man and a good citizen".

The two remaining sons of the first Simon Kasper will be treated in chart "2-A"; and Melchior in "2-B".

This, then, completes the beginnings of the Amacker Genealogy. Of Simon's twelve children by his two wives only the last two show any continuation into the mid-1900's. BUT from these two have sprung a line that by 1957 that number thirty men still bearing the name Amacker. Melchior's descendents have not moved far from their point of origin in the U.S. being mainly in the vicinity of San Antonio. But Kasper's cover the country from San Francisco, California to Baltimore, Maryland; from the icy roads of beautiful Wisconsin to lazy Winter Park, Florida, where all they do is fish and watch the girls on the adjacent golf course.

But with Ulrich as our guide - - - the 30 in 1957 is just a beginning, folks, just a beginning !

The Great Amacker Baby Sweepstakes 197.

MARGARETA	MAGDALENA	Y E A R	ULRICH	KASPER
	Johannes	1812	I n T r a i n i n g	Foaled late !
Magdalena	Magdalena	1814		
Johannes		1816		
	Johannes	1818		Anna
Katherina		1819		
	Elisabeth	1820		
Simon		1821		Kasper
"That makes me even with my sister !".... ooops !		1822		
	Andreas	1823		
		1824		Margareta
Ulrich	Katherina	1826		
"Well, she's younger than me !"		1827		
	Kasper	1828		Johannes
	"Now, you name one after me"	1829		
		1830		
	Anna	1831		Johannes
All the Amackers:	Margareta	1832		
	Simon	1834		
		1835		Katherina
"Ulrich, the race was over long ago !!!"		1863	Magdalena	
		1864	Albert	

"Kasper, why
don't you go
to Texas ? ?

Johannes Abplanalp
 b. Brunigen, Oberhasle
 December 5, 1756
 d. Brunigen, Oberhasle
 March 22, 1817

1
 m. Meiringen
 October 2, 1784

Anna Kohle
 b. Brunig, Oberhasle
 September 5, 1762
 d. Brunigen, Oberhasle
 March 25, 1817

MARGARETA ABPLANALP AMACKER
 b. Brunigen, Oberhasle
 June 7, 1799
 d. Hohfluh, Oberhasle
 June 13, 1866

2A

KASPER GOES TO TEXAS

The Legend: The Swiss in the neighborhood of Meiringen were determined to establish a colony in Texas in the 1830's. Each male was required to draw a bean from a pot; those selecting a black bean were to take a vow to remain in the colony for seven years. Kasper Amacker drew that colored bean; made the trip, and died in 1844, and died of homesickness "because he would not break his word!". Some versions even have him being killed in the Battle of the Alamo.

The Fact: In the first place, he couldn't have participated in the latter battle because that was fought two years before he came over. In the second place, there is no written record, nor any word-of-mouth tradition in either Switzerland, or Texas there ever was a Swiss Colony of any sort in Texas.

What probably did happen was that Kasper and his brother Melchior (see page 200) decided to emigrate together some time in the year 1838. It must be understood Texas had just gained its independence from Mexico two years before. It was a separate government, a republic, not yet a part of the United States. For the most part, the Anglo-Saxon bred men were taking over civil affairs from the Latin-American. These men were of the rough, tough sort - opportunists who saw opportunity for the grabbing. Land transactions were meagerly recorded. Into this maelstrom stepped these two brothers, Kasper and Melchior. Melchior survived to start a branch that has existed to 1957. Kasper completely drops from sight. Extensive correspondence with state and county authorities fails to show a single mention of his name on any legal documents. There was no town in Cibolo, where he was supposed to have settled, no church records of his burial. There was no Protestant church in San Antonio until several years after his death. His son Johannes was supposed to have found his grave, 'close to the Alamo' and erected a suitable marker. Civic progress has since caused that graveyard to be moved, and investigation in other cemeteries fail to bring up any such marker. A letter to Melchior (written in hard to decipher, old time Swiss-German dialect) establishes the date sometime in 1840 when he died of yellow-fever. But that is all to record. It would be almost impossible to trace any further.

He left his wife and family in Hohfluh. His line continues on Charts 3-B, and 3-C.

KASPER AMACKER
(son, Simon & Magdalena)
Hasleberg

2A

199

m. Meiringen
April 5, 1821
Margareta Abplanalp

b. Hohfluh, Oberh.
November 17, 1797
d. San Antonio, Te
1840

4

5

Anna
b. Hohfluh - 1822
d. Meiringen 1880

m. Edward JAUN
Meiringen

Edward Jaun

Louise Jaun
m.
Casper OTTH

Edward Ot

Anna Otth

KASPER

3

3A

Margareta
b. Hohfluh - 1827
d. Meiringen 1891

did not marry

Johannes
b. Hohfluh - 1829
d. ?

A second Johannes, born in 1837
presupposes this first Johanne
did in infancy.

JOHANNES (John)

3B

and

3C

Katherina
b. Hohfluh - 1835
d. Hohfluh - 1837

Fatally burned



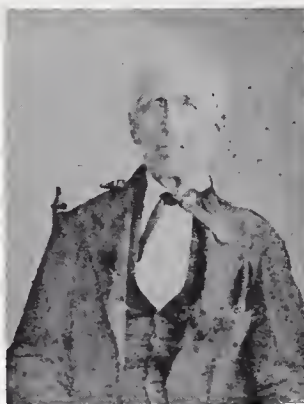
Melchior Establishes

Brand in Texas

Melchior Amacker, son of Simon, and his brother Kasper left Hohfluh for Texas in 1838. They landed at the port of Indianola (since destroyed by storms). There were no roads, nor stage coach lines to the city of San Antonio, and it was necessary for them to travel the hundred miles on foot carrying their own provisions, and being constantly on guard against hostile Indians. Texas was then a Republic, not admitted into the United States, nor would it be for another six years. It must not have been easy for these two Swiss-German speaking men to acclimate themselves in this land where English was the tongue spoken by them with whom they associated but the Spanish of the Mexicans was more common. Within two years Kasper died, and Melchior went it alone.

He married a girl from Texas, Katherine Zimmerman, of whom nothing is known except she had brilliant red hair, a feature transmitted to her descendants. To them was born one child, a son Simon.

Melchior invested heavily in land, and over a period of years increased his holdings in the areas around San Antonio, and in what is now the heart of the down-town district of that metropolis. It is the tragic story of unclear titles that prevented his becoming fabulously rich. The original grants were of Spanish origin; then Mexican; and with the winning of Independence in a nation that had not a too firm an administration, the deeds to all the land was subject to litigation. Melchior ended up in comfortable circumstances. He was by no means destitute. He contributed parcels of land in several neighborhoods for civic and religious purposes. He lived well. He left a considerable amount of land to his son, but it was far short of what it might have been were he allowed to retain all his holdings.



M E L C H I O R

In order to obtain the cash to purchase land, Melchior raised cattle in large numbers. The brand was the "AA" shown above, and became famous throughout the Southwest through his extensions, and those of his son Simon. The seat for their operations was in the area of the Cibolo River. The village by that name was not established until about 1870, but there was considerable cattle raising, and cotton farming prior to that time. It was about 28 miles to San Antonio, and equal distance to the county seat at Seguin. There were no railroads, and the farms endeavored to be self-sufficient for it was a long, hard all-day trip to 'go to town'. (By 1957 the territory between San Antonio has grown to be almost continuously citified - the large Air Force base at Randolph Field lays in between. The super-highways have by-passed Cibolo, and it is still rustic in its way-of-life).

Melchior was fifty-seven years of age when the War Between the States broke out, and he did not bear arms. This enabled him during the Reconstruction to take the "Iron-Clad" oath to that effect, and gave him the right to vote and to swear to legal documents - a privilege not many men had. A well-preserved copy of this oath is one of the prized family possessions.

Melchior died at the age of eighty-one, and the continuation of the story of his son and grandsons will be found opposite chart "3-C".

MELCHIOR AMACKER
son, Simon & Magdale
Hasleberg

2B

201.

1st wife:
m. in Texas
Katherine Zimmerman
further data unavailable

b. Hohfluh, Oberhasle
September 19, 1804
d. Cibolo, Texas
September 23, 1885

only child

4

HERMAN SIMON

4B

5

3

SIMON
b. Cibolo, Texas
June 17, 1849
d. Cibolo, Texas
November 20, 1922
m. Converse, Texas
June 10, 1881
Gertrude Biesenbach
b. Converse, Texas
June 15, 1859
d. Cibolo, Texas
October 30, 1912

* Ida Anna
b. Cibolo, Texas
February 15, 1886
Living, 1957

1st marriage: — —
Seguin, Texas
February 15, 1906
Arthur B. NICKELSON

2nd marriage: — —
San Antonio - 1912
Lawrence P. GLASS

Hulda Adelheid
b. Cibolo, Texas
Nov. 27, 1889
d. San Antonio
Oct. 27, 1947

m. San Antonio
Oct. 7, 1905
Herman V. PERLATA
b. Laredo, Texas
May 28, 1889

* EDWIN WILLIAM

4B

* Charlotta Etta
b. Cibolo, Texas
Nov. 24, 1894
Living, 1957

m. San Antonio
April 14, 1918
GEORGE ANDEPSON — — —
b. San Antonio
March 11, 1888

JOSEPH OTTO

4B

*Felt Simon
b. Cibolo
Oct. 8, '06

*Lillian G.
b. Cibolo
Aug. 26, '0

*Louis Frank
b. San Ant.
Mar. 7, '14

*Robert L.
San Anton.
Aug. 8 '16

*Nellie K.
Mercedes
Aug. 28 '18

* Elias, 1913
* Martin, 1909
* Gertrude '11
* Stella, 1913
* Louis, 1916
* Ernest, 1920
* Raymond 1924
(lost USS -
Maddox, War
II, 1942)

*Irene Ida
b. San Ant.
Aug 6, 1922

*Evelyn Ruby
b. San Ant.
Dec. 6, 193

nd wife of Melchior:

Isabeth Sasmannhausen
New Braunfels, Texas
May 16, 1858

No further data available.

No children thru this union.

* - Living, 1957

THE FOOTLOOSE AMACKERS

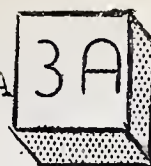
The Amackers were supposed to have been a restless group of men: "It was the generations of their being in military service...." It is easy to see - Simon moved from Lugen to Hohfluh, when he was around fifty years of age; his sons, with one exception, left the region and are buried all over the world. Kasper and Melchior went to Texas. Kasper's sons also went to San Antonio, then to St. Louis (Corondolet), stayed a year, then to Oshkosh, Wisconsin, and down to Chicago after The Fire; John moved to Oak Park within six years, and remained there for the balance of his life. His sons scattered to Stanley, Wisconsin, Washington, D.C., and Winter Park, Florida. Johannes grandsons to Madison, Wisconsin, Kalamazoo, Michigan, Baltimore, Maryland; and one great-grandson is already in State College, Pennsylvania. Other branches (except Melchior's) show the same restlessness. They are not vagabonds, nor will-o-the-wisps. They will be offended when they read this - but the record stands.

Perhaps the most typical is this Kasper, whose chart is on the page opposite. He was born in Hohfluh, and with his wife and three young sons went to Cibalo, Texas (where their Uncle Melchior had settled; it is near to San Antonio). After a short stay and dissatisfaction by the wife over the intense summer heat, they sold their property and moved to St. Louis (Corondolet), where they were joined by Johannes and his family coming from Meiringen (Hohfluh). Shortly thereafter, the whole group moved to Oshkosh, Wisconsin, and when the Chicago Fire made carpenters in big demand, they moved to that city. Here this Kasper's wife died, leaving the three babies to the father's care. In desperation, he placed two of them in an orphan's home, and his youngest, Casper, was left with Johannes in Chicago. This Casper is still living, and writes of the memory of his father coming back from trips where he had been employed and visiting his son. Finally, he took Casper with him when he went out to Nebraska, the son being old enough to be employed as a carpenter, and together they wandered over the state until the father became too ill to travel, and died in Tedford, Nebraska in 1839.

In retrospect, it is a pitiful story (although we do not believe it to have been an unhappy one). It is difficult to write a characterization because we did not know the man. We know his descendants are fine up-standing people. After they reached the Sacramento area, they settled down in the vicinity. But from this son's letter, the impression is gained the father was always looking for something better, and never could quite find it. He did, however, instill in his son, and he into his sons, the spirit of self-reliance, and to do a task thoroughly, and without the help of his mate, his task must have been most difficult. It is with a sincere feeling of compassion this matter of the restlessness in the Amackers is illustrated through him.

m. Meiringen
Anna Anderegg
b. Meiringen
d. Chicago, Ill.

KASPER
son of 2-A
Kasper



203.

b. Hohfluh, Oberhasle
1824
d. Tedford, Nebraska
about 1888

SIMON Born in Hohfluh, emigrated
with parents to America. On
the death of his mother was
adopted by a family named
Moore, he taking the surname
Calvin. Married and moved
to South Glen Falls, N.Y.
He was a barber by trade.

JOHN Same as Simon; married, lived
in Chicago; a bartender; died
without heirs.

CASPER

b. Meiringen, Oberhasle
December 5, 1868
m. Tacoma, Washington
1890
Living, 1957
Effie Ann Towles
b. Pillager, Minnesota
May 10, 1876
d. Sacramento, California
January 2, 1953

REUBEN FRED

b. Tacoma Washington
January 9, 1892
Living, 1957
1st marriage:
Oakland, Cal.
July 1, 1912
Nellie Simmons
b. Cape Girardeau, Mo. no
July 24, 1895 children
d. Sacramento, Cal.
Sept. 7, 1934
2nd marriage:
Carson City, Nevada no
May 19, 1939 children
Pansy Meyers
b. Palmer, Kansas
July 26, 1892
Living, 1957

see
Chart

CASPER GEORGE

b. Tacoma, Washington
March 24, 1894
Living, 1957



1st marriage:
Portland, Oregon
January 13, 1911
Clara Gerine Johnson - page 215

2nd marriage:
Portland, Oregon
April 5, 1927
Iva Borchert - see page 215

"JOHN'S OTHER WIFE"

The factual data on Johannes (John) is rather hard to put together a hundred year's later. This was during the period of the Sonderbund War, and the emergence of new Swiss national life under the Constitution of 1848. There was the period of transition not only as regards a new outlook for the individual, but the maintenance of personal records was in change.

We know he was born to Kasper and Margareta at Hohfluh on September 10, 1832. That he was six year's of age when his father emigrated to Texas to die there. That his sister Anna was sixteen when her father left, and his other sister was eleven. Johannes was therefore a boy in a family of three women.

In the early 1850's he enlisted in the mercenary service of the Kingdom of the Two Sicilies spending three years around Rome and Naples. Upon the expiration of his service he returned to the vicinity of Meiringen and apprenticed himself to learn the bakery trade. This required a tour of service in bakeries of the larger cities in Switzerland, and being absent from home for lengths of time.

During the interim his mother and sister Margareta remained at home; his sister Anna married an Edward Jaun, who was proprietor of the Hotel Adler in Meiringen. Johannes was supposed to have also assisted them in the running of this establishment.

Sometime, or other he got married some place along the line. Not in the Oberhasle for this is no record of his marriage in that district until 1871. At any rate, he had two children whom his mother and unmarried sister raised. Who this woman was is one of the stumbling for an amateur geneologist. That he was married is beyond doubt, but the statistical facts are missing.

Johannes, his brother Kasper, this Kasper's wife and three children left the Oberhasle in 1867 (?) 1869 (?) and went to their uncle Melchior's territory at Cibolo, Texas. Again, lack of records, such as land sales, and so on are difficult to obtain for those times in Texas, and there is no factual record. After a short spell this group of two brothers and the family of one went up to Corondolet, Missouri (now incorporated into St. Louis). John returned to Cibolo and did the carpentry work for the home of Simon, Melchior's son. He then returned to Meiringen, married Anna Elisabeth Trachsel, see Chart 3-C; and immediately left with his new wife and the two children by this former marriage to rejoin his brother in Corondolet.

Johannes still kept his hand in the bakery trade and after regaining their land-legs the two families went to Oshkosh, Wisconsin where Emma was born. This was shortly after the Great Chicago Fire. Hearing wages were being paid for carpenters at the unbelievable rate of \$3.00 for a ten-hour day the brothers left Oshkosh for the El Dorado in Illinois, John never to return to the bakery business and making carpentry his life's work

(Up to this point he was a difficult man for his grandson to trace. There were old letters, obituaries, word-of-mouth traditions that had to be winnowed and sifted to give the above imperfect result.)

JOHANNES (John)
son Kasper 2-A

3B

205.

- b. Hohfluh, Oberhasle
September 10, 1832
- d. Oak Park, Illinois
July 31, 1909

CASPER

- b. Meiringen, Oberhasle
April 20, 1859
- d. Forest Park, Illinois
July 23, 1944

See
Chart

4A

4

ANNA

- b. Meiringen, Oberhasle
June 23, 1868
- m. Chicago, Illinois
August 11, 1923
- d. Oak Park, Illinois
March 11, 1938

Adopted daught

JOANNE

See
Chart

5E

husband: Andrew TANNIER (Chicago)
No data

CASPER was twelve years of age when the family made the crossing from Meiringen to the United States, and probably was in a position to do odd jobs, as would any young boy. With a family that was growing, and a home to be established, a quarter here and a fifty cent piece there probably was appreciated. This does not mean to infer his boyhood was harsh. His descendents speak of the love lavished on him by 'Grandma and Grandpa', but it was not a life of ease. As was customary in those days, he must have gone 'out-on-his-own' as all young men feel the urge to do. For that reason, when The Family made the move from Chicago to Oak Park in 1879 he probably had 'flew-the-coop' and started his own life.

ANNA, being closer in age to the others actively participated in the give and take which made this such a warm, closely knit family (see next page). Yet, she too was just enough older to feel the responsibilities. She matured at the beginning of the era when young ladies could, with propriety, earn their own living and she went into the new field of hospital dietetics. She established a reputation that sent her all over the Middle West and South to inaugurate such programs. It was on one of these trips she adopted Joanne, see page 226. She retired from this profession in the late 1920's to "take care of Grandma".

1

Grandma Amacker

MATTHIAS JAUN Elisabeth Leuthold CHRISTIAN TRACHSEL Elisabeth Eicher

2

KASPER JAUN

Elisabeth Trachsel

b. Stein b/Meiringen
March 29, 1794
m. Meiringen
December 14, 1839
d. Meiringen
March 10, 1863

b. Rutti - Stutz; Thun
April 20, 1815
d. Meiringen
December 26, 1890

3C

Anna Elisabeth

b. Rutti - Stutz - - Thun
July 20, 1839
c. Oak Park, Illinois
February 2, 1934

One of the penalties for being an amateur Genealogist is the inability to have at one's finger tips a terminology for the niceties of dates not understandable to a layman. The reader must recall the difficulties in correspondence between the writers of two different languages. At any rate, there was a flaw in the original marriage between Kasper Jaun and Elisabeth Trachsel in the District of Thun, and it was necessary for them to again be married in their new neighborhood of Meiringen almost five months after their first daughter was born. To complicate matters for the amateur genealogist they did not bother to legally change her name to that of the father (Jaun), but was carried on the register by that which she came into town, i.e. Trachsel (that of her mother). It was a matter of small import in the isolated town. Everybody knew she was a Jaun, of course she was raised with the other six children, and was accepted by them as a full sister, which she was except for a technicality. Those brothers and sisters who immigrated to Oak Park later gave no evidence to the contrary. It is mentioned here in detail to avoid confusion to any other amateurs.

Stein is a hamlet adjacent to Meiringen, and has since been absorbed into that city. Rutti, her birthplace, as well as her mother's, is located in the district of Canton Bern of Thun; the church records are in the Church Commune of Thurnen, another small town on the south bank of the Aar river between Thun and Bern.

If "a tree is best measured when its down" then her obituary may be used as a criteria....." Following the itinerary of her life was a joyous experience. Her ideals and achievements were inspiring and worthy of the emulation of any foreign-born woman, or man. She stands as a monument to patience and courage; majestic in age, her kindly face so seamed by the by the early struggles she bore without complaint that one instantly likens her to the portrait Whistler painted of his mother. America has done much for Elisabeth Amacker, and she repaid it for all the blessings with gratitude, love and patriotism."

In 1957 that reads rather flowery. Her children didn't think then; her grandchildren do not think so now. She was 'Grandma' to the whole neighborhood. But her family came first with a loyalty that was a joy to behold. Every descendent on the opposite page reflects her ideals. Corny, or not: when you mention 'Grandma' watch their smiles !

JOHANNES (John)
m. Meiringen, Ober. see chart 3-B
April 30, 1871
Anna Elisabeth Trachsel (Jaun)

3C

207.

Emma Margaret

b. Oshkosh, Wisconsin
February 8, 1872

d. Evanston, Illinois
February 7, 1952

m. Oak Park, Illinois
April 5, 1926

John ROBINSON - Grafton, W. Va.

no children

John Frederick

b. Chicago, Ill. October 12, 1873

d. " " September 20, 1874

infant

JOHN RALPH I

b. Chicago, Illinois
March 6, 1875

d. Madison (Stanley), Wisconsin
February 7, 1939
November 23, 1905

Ethel Louise Cook - see page 208

JOHN RALPH II

see
Chart

5B

CHARLES FREDERICK

b. Chicago, Illinois
November 20, 1876

d. Wheaton, Illinois
January 28, 1956

m. Indiana

April 30, 1910

Mina Bartling - no data

no children

EDWARD ARNOLD I

b. Chicago, Illinois
July 30, 1878

Living, 1957

m. Chicago, Illinois
November 10, 1910

Wilma Elvira Hedin - see page 222

EDWARD ARNOLD II

see
Chart

5C

GEORGE ANDREW I

b. Oak Park, Illinois
March 2, 1883

d. Bethesda, Maryland
January 23, 1954

m. Chicago, Illinois
October 10, 1919

Harriet Martha Greywatch

b. Ebbing, Germany
April 5, 1894

GEORGE ANDREW II

Ruth Harriet

see
Chart

5D

No single paragraph, or page could adequately described this family, i.e. the descendents of John and Anna. Most of Volume 2 of this study is built around them.

The Geneology of

ETHEL LOUISE COOK

wife of John Ralph I, Chart 3-C

3

EGBERT CORNELIUS COOK II

4

ETHEL LOUISE COOK

- b. Oak Park, Illinois
July 17, 1882
- m. Oak Park, Illinois
November 23, 1905
- d. Stanley, Wisconsin
September 20, 1938

Her line continues in 5-B

- b. Curracloe (Aedeolum Parish)
Wexford; Ireland....and to
our many friends (?): his
father was stationed there
on naval duty..... !
June 9, 1844
- m. Riverside, Illinois; in a pri-
vate ceremony in the home of
Lewis De Gollier; date not
known (late 1870's ?).
- d. Oak Park, Illinois
January 5, 1923

Lucy Georgetta Boyle

- b. Zanesville, Ohio
August 1, 1849
- d. Seattle, Washington
September 30, 1924

She was the youngest of four:

George Watts Cook - descendants living in Los Angeles, California

Mae Georgetta (married Gordon Taylor) - descendants living in the
vicinity of Seattle, Washington).

Grace Adelaide (married Lewis Blackman); son Egbert Blackman living
in Los Angeles area; daughter Ethel Elizabeth Black-
living in Chicago; and to whom acknowledgement is
made for supplying this data. (Thanks - Honeh !....
Do you ever think you'll amount to much ? ? ?).

2

EGBERT CORNELIUS COOK (I)

- b. Devizes (St. James Par.)
Wiltshire; England
August 1, 1811
m. Seaford (Sutton Parish);
Sussex, England
May 16, 1835
d. Chicago, Illinois
June , 1895

1

- RICHARD COOK (II); son of Richard
b. Hempstead; Middlesex; England
November 5, 1763
m. Rowd; Wiltshire; England
d. #1 Newcastle Court; London

Mary Parker

- b. Devizes (St. Mary's Parish);
Wiltshire; England
April 29, 1791
d. Nun Head (Cumberwell Parish);
Surrey; England
June 16, 1845

Sarah Dunston

- b. Seaford (Sutton Par.)
Sussex; England
November 7, 1815
d. Curracloe, Wexford;
Ireland
May 4, 1846

JOHN DUNSTON

Elizabeth (last name missing)

? ? ?

BOYIE

JAMES BOYIE

- b. London; England
June 9, 1815
m. Zanesville; Ohio
March 15, 1840
d.

unknown

Sophia Jackson

- b. May 16, 1819
d.

GEORGE JACKSON (son of John Jackson)

- b. Cecil County, Maryland
January 9, 1757
m. 2nd wife
November 6, 1814
d. Zanesville, Ohio
May 17, 1831

Mrs. Nancy Richardson Adams (widow)

- b. 1780
d. October 11, 1841

C A S P E R ' S C H I L D R E N I N I L L I N O I S

Upon the death of his mother, Johanne's son Casper was taken by Johanne's mother until Johanne's marriage to Anna-Elizabeth Jaun when Casper became a part of that family. He emigrated to the United States along with those two, and their daughter Anna, and being with them until he reached maturity and 'went out on his own'. He became a coachman for a family who lived on Ashland Avenue in Chicago where he met Mary Collis, and they were married.

Two sons, and two daughters, were the result of this union; see genealogical chart on opposite page.

ARTHUR JOHN AMACKER graduated from Oak Park High School in 1904; in 1906, he entered the University of Illinois for one year. In 1906, he became a clerk in the Chicago Post Office where he served 46 years and 3 months retiring on September 30, 1955, the last 15 years of which he was a supervisor. As of 1957, he and his wife live at 546 Lathrop Ave., River Forest.

Arthur's only child DONALD ARTHUR AMACKER graduated from Oak Park High School in 1943. Shortly thereafter, he entered the armed forces, serving in the country for two years in the Military Police, and thence a year overseas at Munich, Germany. In 1946 he entered Bradley University, where he graduated in 1950, B/S. The same year he went to work for the U.S. Tobacco Company as a salesman, and in 1952 was promoted to Division Manager with headquarters in St. Louis, Missouri (making the cycle complete as his grandfather Casper came to a suburb of that town, Corondolet, when he first came to the United States with 'grandpa and grandma'). Donald resides in 1957 at Kirkwood, Missouri.

IRENE MARY, the second child of Casper and Mary, graduated from Oak Park High School in 1906, and from Francais Willard Hospital (Chicago) as a graduate nurse. She is in 1957, living in Wheaton, Illinois.

RAYMOND CASPER AMACKER, did not complete high school, but started work for the C B & Q R. R.; later changing to the Chicago, Joliet, & Eastern R. R. and he is still with them in 1957 in a supervisory capacity, living in Glen Ellyn, Illinois. From the marriage to his first wife were born two children (see below). Upon her death, he married a second time, and from this union came two more children - data on opposite page.

ROBERT RAYMOND AMACKER, graduated from Oak Park High School in 1941; entered the air force, and saw service in England and Belgium, being discharged in September, 1945. He is at present living in Princeton, Illinois, where he is a superintendent of a corset factory.

EVELYN GERTRUDE AMACKER, daughter of Casper and Mary, graduated from Oak Park High School in 1929; married Fred Steul in 1951.

GRACE MABEL AMACKER, daughter of Casper and Mary, did not finish high school as she started nurse's training in the same hospital as her sister Irene. In 1920, she married an Oak Park dentist, Dr. Scherman; in 1929 they, with their two children, went to the Belgian Congo as medical missionaries for three years. On their return, they settled in Los Angeles, California until their children were grown. They then returned to the missionary field, and were sent to Tokyo, Japan. They are now living in Whittier, California.

m. Chicago, Ill.
1884

CASPER
son of Johannes
(Chart 3-B)

4A

211.

Mary Collis

b. Brooklyn, N.Y.
December 25, 1856
d. Forest Park, Ill.
January 4, 1928

b. Meiringen, Oberh.
April 20, 1859
d. Forest Park, Ill.
July 25, 1944

5

ARTHUR JOHN

b. Chicago, Ill.
September 10, 1885
m. Oak Park, Ill.
June 28, 1913
Harriet Belle Kish
b. Chicago, Ill.
August 26, 1891

6

DONALD ARTHUR

b. Oak Park, Ill.
January 6, 1925
m. Oak Park, Ill.
August 31, 1949
Janet Corinne Webster
b. March 30, 1925
Chicago, Ill.

Adopted Children:

Craig Donald
b. St. Louis
May 25, 1954
Jill Mary
b. St. Louis
August 27, '5

Irene Mary

b. Chicago, Ill.
December 4, 1887
1st marriage - October 27, 1922 no children
Charles Brun
2nd marriage:
Wheaton, Ill. - June 29, 1946 no children
William LAMBE
b. Warrenville, Ill.
May 18, 1884

7

RAYMOND CASPER

b. Oak Park, Ill.
1st marriage:
Wheaton, Ill. - June 15, 1915
Gertrude Elizabeth Kish
b. Chicago, Ill.
December 31, 1895
d. Oak Park, Ill.
August 8, 1943
2nd marriage:
Kokomo, Indiana - Nov. 22, 1945
Margaret A. Phillips
b. East Liverpool, Ohio
October 18, 1909

Evelyn Gertrude
b. Oak Park, Ill.
July 15, 1916
m. 1951
Fred STUEHL
b. Chicago - 1911

ROBERT RAYMOND

b. Oak Park, Ill.
August 15, 1923
m. Chicago, Ill.
March 1st, 1947
Mildred V. White
b. Orr, Minnesota
August 8, 1924

Patricia Suzanne
b. Chicago, Ill.
October 6, '48

Grace Maybelle

b. Oak Park, Ill.
April 28, 1895
m. Wheaton, Ill.
February 2, 1920
Fred C. SCHERMAN
b. Racine, Wisconsin
April 23, 1896

LAWRENCE PHILLIPS

b. Forest Park, Ill.
January 18, 1947

Elizabeth Ann

b. Forest Park, Ill.
May 8, 1948

Fred C. Scherman, Jr.
b. Oak Park
November 10, 1920

Marian Lucille Scherman
b. Oak Park, Ill.
March 15, 1923

* * * * *
* Note: all living 1957 *
* unless as indicated. *
* * * * *

THE TEXAS AMACKERS

or Minnie Gets to Be the Author's 3rd Best Girl Friend

San Antonio may be likened to the four point divisional sector of Texas, or even of the United States. To the east of an imaginary line the area is fertile with lush farm lands, adapting itself to cotton and other rich plant life, it contains the fabulous oil fields. To the west, the soil becomes sandy and almost barren, mesquite and brush support the large cattle-sheep ranches. To the north the Anglo-Saxon characteristics predominate; to the south the Mexican. Therefore, into the focal point of this city come all the varied interests to trade and to amuse themselves.

Living twenty-eight, or so miles to the east in Cibolo San Antonio was the Big Town for Melchior and his descendants. In the towns and lands adjacent to Cibolo their neighbors were largely of German extraction; mostly concerned with cattle feeding, after being raised to the west, or in concentrating large herds to be driven northward to rail shipping points. Labor was mostly by hired Mexicans. The cotton plantations were to the east.

It was into this category that Melchior's only son continued the livelihood of his father, raising cotton on the side. It was returning from selling his product at a cotton gin that Simon was attacked in the night and beaten to a point where he was incapacitated for the remainder of his years. Into the breach stepped his three sons. Herman continued into the cattle-buying business for the rest of his life, and gained prominence throughout the area. As a sideline he engaged in the butchering of meat, and it was in the latter field his son Melchior and Joseph (i.e. Herman's sons) are still engaged. Melchior's son is at present just finishing his enlistment in the U.S. Coast Guard (1957).

Simon's youngest son Joseph continued on the family homestead, as is his son Le Roy, specializing in the raising of state and national award-winning Duroc hogs.

His second, or middle, son Edwin as a boy showed an aptitude for breaking in horses, acquired a reputation for being fearless, and became fluent in speaking Spanish. After serving in the U.S. Army during World War I.... ("When the Kaiser heard I enlisted he quit, and I never left Texas !") he was given an appointment in the San Antonio police force which he made his life's work, rising to the rank of captain, and heading the Narcotic Division until his retirement. His son Melvin is in 1957 employed as a salesman for the Pittsburg Glass Co., with headquarters in Houston.

And so Melchior's branch have remained not too far removed from where he immigrated. It is a close-knit group, and a happy group. It is remarkable to note how these men carry-over characteristics and personal mannerisms that you find in other branches of the family even though there has been no associations for four, or five generations.

This personal contact was brought about when the above Edwin paid a visit to the writer's family after this project had been started, and a most enjoyable visit it was. We wish to pay special tribute to his wife, Minnie who although 64 years of age still has that Texas Twinkle, who was raised to the status of the writer's "3rd Best Girl Friend" after she had cooked a Mexican dinner, and brightened the household with her humming and general demeanor, but who would have to be demoted to "9th Position" when she failed to show proper respect to the platitudes of the author. They were wonderful visitors - - maybe because their five day stay was just long enough - - the writer ran out of cigarettes and they left.

* - Living, 1957

HERMAN - EDWIN - JOSEPH
sons of Simon-in-Texas
see - 2-B

4B

213.

5

* MELCHIOR SIMON

b. Cibolo

March 30, 1908

m. San Antonio

September 3, 1930

* Beatrice Wood

b.

February 23, 1908

* Nora

b. Cibolo

December 3, 1913

* Beatrice

b. Cibolo

December 4, 1915

* JOSEPH FALENTINE

b. San Antonio

January 4, 1918

m. San Antonio

June 13, 1946

* Joyce Hayden

b. Loire, Texas

June 6, 1927

* MELVIN GEORGE

b. Cibolo

January 5, 1921

m. San Antonio

September 18, 1943

* Hulda Marie Smith

b. San Antonio

November 27, 1920

* Ruby Ida

b. San Antonio

March 1, 1924

m. San Antonio

January 17, 1953

* Otis WELDON

b. Bristol, Texas

October 25, 1914

6

* Patricia Ruth

b. San Antonio

May 29, 1934

* MILTON WILLIAM

b. July 8, 1937

* Sharron Clara

b. Pleasanton

June 29, 1947

* RALPH HERMAN

b. Pleasanton

June 19, 1950

* Lois Elaine

b. Pleasanton

July 20, 1953

* Mary Linda

b. San Antonio

June 15, 1944

HERMAN MELCHIOR

b. Cibolo

May 5, 1882

d. Pleasanton, Texas

January 2, 1956

m. San Antonio

January 5, 1906

Clara Heck *

b. Bulverde, Texas

May 4, 1886

EDWIN WILLIAM *

b. Cibolo

September 20, 1891

m. San Antonio

May 20, 1911

Minnie Frances Mergle *

b. Shertz, Texas

November 17, 1893

JOSEPH OTTO

b. Cibolo

April 30, 1899

d. San Antonio

February 2, 1951

m. Cibolo

February 8, 1922

Lonie Emma Werner *

b. Cibolo

January 23, 1899

* CEROY WILLIAM

b. Cibolo

May 13, 1923



6

SA

1st marriage:

Clara Gerine Johnson
b. Portland, Oregon
December 9, 1891

Alberta Ada
b. Portland, Oregon
March 11, 1912
m. Oakland, Cal.
December 30, 1933
Edmond Wayne KEISO
b. Oklahoma
May 13, 1909

Dorothy Pearl
b. Sacramento, Cal.
July 16, 1914
1st marriage:
Carson City, Nev.
November 7, 1932
John SILVA
2nd marriage:
Sacramento, Cal.
September 19, 1946
William DESBROW
b. Heywood, England
December 30, 1911

GEORGE FRED
b. Sacramento, Cal.
April 27, 1916
m. Chula Vista, Cal.
October 2, 1938
Dorothy Helen Parkin
b.

7 Twin daughters:
Sharon Lynn Kelso
Naomi Adair Kelso
b. San Diego, Cal.
November 29, 1945

Penny Lou Kelso
San Diego, Cal.
August 28, 1947

Joyce Renée Silva
b. Sacramento, Cal.
September 25, 1933
m. John POPPE
Carmel, Cal.
April 1951
Their Children:
John Poppe II 8.
Oct. 16, 1952
Jill Renée Poppe
Aug. 28, 1956

GEORGE CARY
b. Sacramento, Cal.
February 20, 1941

DAVID WAYNE
b. San Francisco, Cal.
May 30, 1944

2nd marriage:

Iva Borchert
b. Walla Walla, Wash
June 12, 1893

Audrey Adair
b. Sacramento, Cal.
June 18, 1928
1st marriage:

Roy U. CORTAPASSI
2nd marriage:
Nevada
1954

H. MCENERNEY

Maurine Adele
b. Sacramento, Cal.
July 1948

Theresa McEnerney
b. Carson City, Nevada
January 25, 1955

CASPER BORCHERT
b. Sacramento, Cal.
August 24, 1931
m. Nevada
1955

Virginia
b.

CASPER STEPHAN
b. Carson City, Nevada
1956

4 BROTHERS & A SISTER

See Page 207

Emma Margaret was the typical maiden aunt who spoiled her nephews and nieces shamelessly; 'protected' her four brothers, when they were little; whose family 'could do no wrong', the loyal one, lavish in her love and expressions of it. She was the bookkeeper in the boys' dairy business; married late in life with unsatisfactory results. With the maturing of her nephews and nieces the zest must have been removed from her life, but she never showed it. We believe few boys had an aunt like 'Aunt Em', and we want to express acknowledgment of that debt.

John Ralph is difficult to describe without bias, being the writer's father. The eldest of four brothers he early assumed the position in guidance and leadership in their youth and maintained it through his life. The whole relationship, carried into their individual families, was to 'talk things over'. Nobody gave orders, you made your own decisions. John went to work for Creamery Package when he was around 19, and remained in the Dairy Game throughout his life. His marriage to Ethel Cook was for 33 years a joy to behold. "He was some Dad !" is perhaps the best way to leave it - - or to write a book.

Charles Frederick's life was governed by severe stuttering from childhood. It was difficult for him to meet the public, although he was a gregarious person who loved company. He was a chemist by education, and held that position throughout most of his life, although he did carpentry contracting in later years. From middle age on, he lived in the Wheaton, Illinois area.

Edward Arnold was, and still is, the type to whom everybody from the yard man to the president of the bank turned. He exuded confidence. No bombast - just a good solid head on his shoulders. Being human to Nth degree with this level-headed characterization made him, and still does a person with whom the hours slip by too rapidly. If the writer appears to have gone overboard - he hasn't told half the story. He and John were a pair ! He too spent his life in the dairy business, the major portion of which was managing Natoma Farms near Hinsdale, Ill. Aunt Billy (Wilma) is a fitting helpmate to this character, being gracious, loving gardens and antiques, but having more than her hands' full 'regulating' the boss. Oh Boy ! - - the memories !

George Andrew is inadequately covered on page 225.

Together these five, plus Anna, made a closely knit family where cooperation was accepted to a point of never being considered. Everybody 'pitched-in' whether it be in building a house, or cleaning up after a party. Nobody was asked to do a task; you simply saw what was needed and you did it. There would be a song under the breath, and unexpected pinch; a fast quip, and the job would be finished. And it would be finished better than any one else could do the task, or that person would be employed - there was no compromise on quality.

That was the point of origin for our branches development in the United States - the house on Paulina Street in Oak Park that was the home for the four brothers, the two sisters, Grandpa and above all - Grandma.

Charts 5-B-C-D-E all are a reflection of that warmth and love.

ELIZABETH OLGA SWENKERUD

Wife of John Ralph II - Chart 5-B

3

Karl SWENKERUD

b. Eidsvold, Norway
September 20, 1854
m. Chicago, Illinois
December 28, 1878
d. Chicago, Illinois
January 8, 1917

Inger Sussana Melgard

b. Bjerke, Ringerige;
Norway
May 10, 1858
d. Los Angeles, Cal.
November 11, 1949

4

Oscar Melgard SWENKERUD

b. Chicago, Illinois
July 28, 1881
m. Chicago, Illinois
May 14, 1908

5B

Elizabeth O. Swenkerud

b. Chicago, Illinois
March 9, 1909
m. September 26, 1931
Chicago, Illinois
Living, 1957 !!!!!

Other Child

Marion Adra Swenkerud

b. Chicago, Illinois
Sept. 1, 1910
m. Chicago, Ill., 1927
Ancel Fredrick WILLIAMS
b. Chicago, Illinois
Sept. 29, 1910

Nellie Louise Calkins

b. Chicago, Illinois
May 14, 1883

Norman Dexter CALKINS

b. Gainesville, N. Y.
November 29, 1847
m. Castile, New York
July 22, 1874
d. Chicago, Illinois
January 7, 1916

Adra Amelia Felch

6

Richard Norman Williams

b. Adrian, Michigan
November 24, 1927
m. St. Louis, Missouri
October 24, 1954

Charlene Ann Pollard

b. Keytesville, Missouri
February 28, 1932

Robert Swenkerud Williams

b. Chicago, Illinois
December 25, 1932
m. Reno, Nevada
March 1, 1957
Ann Parsons
Toledo, Ohio
November 8, 1932

b. Castile, New York
August 2, 1847
d. Chicago, Illinois
January 10, 1929

Jean Louise Williams
b. Chicago, Illinois
May 19, 1937

7

Charles Frederick Williams

b. Chicago, Illinois
June 1, 1955

NOTE: From 4th Generation, all living, 1957.



1

2

Olaf Olson SWENKERUD

b. Solar, Norway
August 25, 1823

m.

d. Chicago, Illinois
July 3, 1913

Maren Pedersdatter

b. Asher, Norway
February 8, 1825d. Chicago, Illinois
June 26, 1909

Kristoffer Leonard MELGARD

b. Sarvik, Norway
August 20, 1816

m.

d. Brookings, South Dakota

Soffe Torsdatter

b. Sansater, Norway
April 9, 1818

d. Brookings, South Dakota

William Henry CALKINS

b. Gainesville, New York
January 13, 1816m. Gainesville, New York
February 24, 1842d. Castile, New York
November 20, 1881

Charlotte Brinethall

b.

June 10, 1820

d. Castile, New York
August 5, 1856

Willis Adams FELCH

b. Granville, New York
January 20, 1810m. Pawlet, Vermont
January 1, 1834d. Castile, New York
November 20, 1889

Elizabeth Edgerton

b. Pawlet, Vermont
October 2, 1812d. Castile, New York
December 25, 1896

Elisha Deming CALKINS

b. Greenfield, N.Y. November 6, 1781

m. Greenfield, N.Y. April 22, 1810

d. Gainesville, N.Y. June 24, 1849

Abigail Lockwood

b. Wilton, Conn. October 13, 1791

d. Gainesville, N.Y. March 18, 1859

John FELCH IV

b. Canterbury, Conn. June 24, 1770

m. Canterbury Conn. April 12, 1796

d. Granville, N.Y. April 12, 1849

Eunice Baldwin

b. Canterbury, Conn. November 29, 1772

d. Castile, N. Y. April 12, 1850

Simeon EDGERTON, Junior

b. Pawlet, Vermont August 1, 1774

m.

d. October 3, 1862

Elizabeth Griswold

b.

May 27, 1780

d.

December 22, 1861

SHEILA BRIDGET SEARLS

wife of John Ralph III, Chart 5-B

5

Edward Marlborough SEARLS

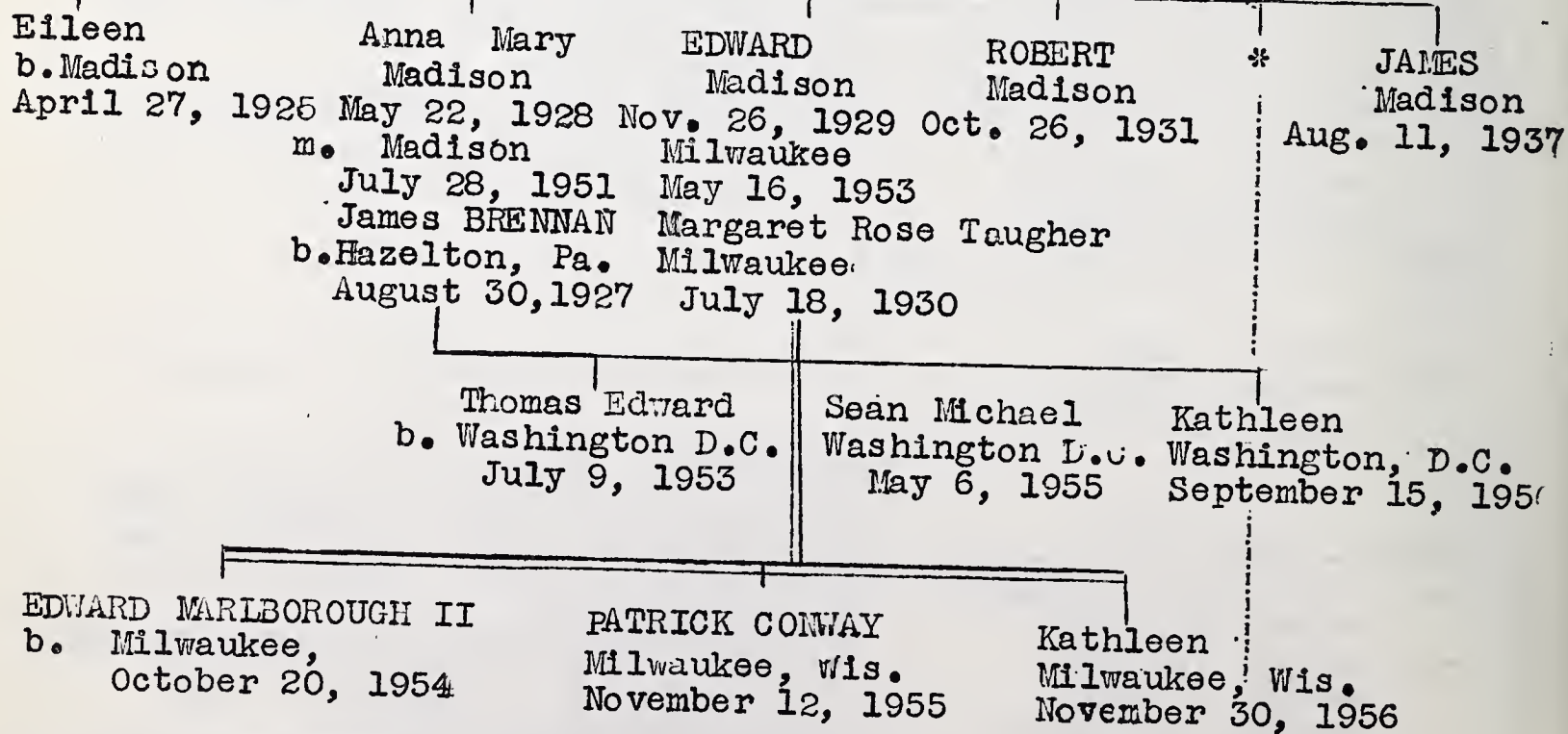
b. Schaghticoke, N. Y.
June 19, 1893
m. Corning, N. Y.
August 25, 1923
Living, 1957

Sheila Bridget Searls
b. Madison, Wisconsin
January 3, 1934
m. Madison, Wisconsin
July 20, 1957
Living !!! 1957

6

Anna Mary Haughey

b. Corning, N. Y.
January 6, 1898
Living, 1957



- | | | | |
|----------|-----------|-----------|-----------------------|
| 1. _____ | 6. _____ | 11. _____ | 16. _____ |
| 2. _____ | 7. _____ | 12. _____ | 17. _____ |
| 3. _____ | 8. _____ | 13. _____ | 18. _____ |
| 4. _____ | 9. _____ | 14. _____ | "That's what the mam |
| 5. _____ | 10. _____ | 15. _____ | said on Chart 5 - B". |

3

William SEARIS

b. County Cork; Ireland
1806

m.

March 3, 1835

d. Schaghticoke, N. Y.
February 20, 1854

Anna Bealy

b.

d. Buchanan, Michigan

Patrick RYAN

b. Nenagh, County Tipperary;
1824 Ireland

m.

d. Schuylerville, N. Y.

Anna Thompson

b. Tuam, County Galway; Ireland
May 8, 1834

d. Stillwater, N. Y.

Paul HAUGHEY II

b. Londonderry, County Derry;
Ireland

m. Hammondsport, N. Y.

d. Watkins Glen, N. Y.
January 6, 1896

Elizabeth O'Laughlin; Ireland

b. County Antrim

1828

d. March 12, 190

John BROWN

b. Bantry, County Cork; Ireland
1820

m.

1852

d. Geneva, N. Y.
June 4, 1908

Catherine Sullivan

b. Ennis, County Clare; Ireland
1836d. Hornell, N. Y.
October 13, 1895

4

Edward SEARIS

b. Schaghticoke, N. Y.
October 7, 1843

2nd marriage:

1892

d. Schaghticoke, N. Y.
1899

Mary Louise Ryan

b. Quaker Springs, N. Y.
February 8, 1858d. Stillwater, N. Y.
January 6, 1928

Paul HAUGHEY III

b. Watkins Glen, N. Y.
September 5, 1858m. Hornell, N. Y.
November 25, 1885d. Corning, N. Y.
June 18, 1932

Anna Brown

b. Watkins Glen, N. Y.
December 12, 1858d. Corning, N. Y.
March 17, 1943

THE HEDIN FAMILY

Axel HEDIN		Mathilda Carolina Peterson
b. Ostergotland, Sweden		b. Ostergotland, Sweden
August 21, 1860		April 16, 1862
d. Chicago, Illinois	m.	d. Chicago, Illinois
June 18, 1946	Ostergotland	July 21, 1945
	September, 1881	
	Wilma Elvira Hedin	
	b. Mason City, Iowa	
	June 29, 1882	
	1957 Living, Winter Park, Fla.	

"....Now as to my parents: sure I had them, they were wonderful, and every bit of good I have tried to do is just because they were so good an example.

On both sides their parents were farmers. They came to America on their honeymoon to visit an uncle on a farm in Iowa, where I was born. When I was two months old, they moved to DeKalb, Illinois; and when I was six they moved to Austin, Illinois, now a part of Chicago.

My mother was a well-educated and an only child; a wonderful church worker - always helping the needy and aged. My father was the youngest of ten children, and he was the last to pass on. He took care of his widowed mother until her death, after which he married. All of his brothers and sisters had gone to America (with the exception of the oldest brother) many years before his mother's death. He had a very hard time of it, starting to work at the age of eleven in order to support his mother. Neither of my parents spoke a great deal about Sweden because of the contrast in America. He felt America to be the most wonderful land in the world, and they became citizens as soon as possible after their arrival.

Father worked for the Chicago and Northwestern Railroad from the time we came to Austin until he was seventy years of age, when he was retired upon a pension. He started as a carpenter, then became a foreman, and during World War I he was the Final Inspector of freight cars to be used in Service, going to different large cities where they were built. He was offered a job in Washington, D.C., but declined for reasons of health".

Wilma Hedin Amacker
Winter Park, Florida 1957

(Editor's Note: in this day and age, when so much is taken for granted it is wise to pause and reflect on what America meant to this family, to the Amacker family, to the Cook family, to the Swenkerud family, all who came over after the mid-1800's....less than 100 years. The life we live wasn't easily won, but in the words of President Eisenhower talking of his parents, "Nobody told us we were poor!", and that went to make for the Good Life.)

EDWARD ARNOLD II
son Edward A. I
(Chart 3.C)



223.

b. Oak Park, Illinois
1911

1st marriage:

Milwaukee, Wisconsin - 1934-1951

no children

Elizabeth Sauer

b. Milwaukee, Wisconsin
1912



2nd marriage:

Hinsdale, Illinois 1951

Elizabeth Clendenen

b. Maywood, Illinois
1909

1st marriage:

J. Donald Allen

b. 1908

d. 1945 - killed World War II

EDWARD ARNOLD III

b. Chicago, Illinois
1952

Note: all living 1957,
but not writing letters!

Donna Lee Allen
b. Chicago, Ill.
1934

m. Hinsdale, Ill.
1954

Donald Edward
b. Chicago, Ill.
1955

David Vincent Le Claire
b. Chicago, Ill.
1927

Judith Allen
b. Oak Park, Ill.
1938

His childhood was spent on Natoma Farm (Hinsdale); graduating from Lake Forest (Ill.) College in 1933. Eddie was good mechanically and turned this ability into precision maintenance of aircraft instruments during World War II, being stationed on Guam in the South Pacific; Navy. At present, 1957, he works by the Welch Grapejuice Co., near Kalamazoo, Michigan. as their Production Engineer. Just what this consists of the author does not know, but he presumes it is watching the peons stamping out the juice of the vine with their bare feet while Eddie keeps rhythm banging away on his ol' banjo. At any rate his father writes he and his family are happy and content.

Ruth Harriet
daughter George I
(Chart 3-C)

5

b. Oak Park, Illinois
November 16, 1924
m. Washington, D. C.
August 19, 1950

Phillip ROWE
b. Washington, D. C.
December 22, 1926

6

Susan Harriet Rowe
b. Washington, D. C.
June 27, 1951

Martha Jessica Rowe
b. Eaton, Maryland
October 29, 1952

All living, 1957

Jeffrey Phillip Rowe
b. Salisbury, Maryland
November 1, 1954

Peter Andrew Rowe
b. Salisbury, Maryland
June 22, 1957

Ruth ! What you and
'Dut' trying to do -
start another Amacker
Baby Sweepstake ? ? ?

With their removal to Washington, D.C. Ruth entered the near-by University of Maryland, from which she graduated. She and Phillip were married in her Junior year. Her mother writes, "Ruth is artistically talented, making charcoal drawings as a hobby".

George Junior, or 'Dut' has not been seen by the writer since he was 7, and it is hard to visualize the success and progress he has made. At any rate those outside his immediate family who have seen him recently claim he is as nice a character as one could want to meet. Be that as it may, he has had a full life. After a year at Cornell University, he was appointed to Annapolis and graduated in four years 88 in a class of 880; received extra training in electronics; went to the South Pole with Byrd Expedition in 1948 (?); various cruises has taken him almost around the world; he had command of his own L.S.T. ship prior to his leaving the service. He is starting in the Sears Roebuck organization, and as of 1957 is an assistant manager in one of their Baltimore, Maryland stores.

GEORGE ANDREW II
son George A. I
(Chart 3-C)



225.

m. San Diego, California
August 19, 1949
Blanche MacArthur
b. Boston, Massachusetts
February 3, 1920

b. Oak Park, Ill.
June 23, 1923

her daughter by previous marriage:
Diane Burgess Amacker
b.

January 1, 1944

All living, 1957

GEORGE ANDREW III
b. Annapolis, Maryland
May 4th, 1949

JOHNATHON EDWARD
b. Annapolis, Maryland
November 15, 1951

CHRISTOPHER CHARLES
b. Portsmouth, Virginia
December 9, 1954

While all four Amacker brothers, Chart 3-C, were handy with tools George showed the greatest aptitude mechanically, especially as regards mechanical drawing. It was in the mechanical operation of the dairy business that he made his life's work. This culminated in the management of a large dairy in Rochester, New York in the 1930's and early '40s. He also owned a large dairy farm at nearby Canandaigua, N. Y.

With George II's appointment to the U. S. Naval Academy the family moved to Washington, D. C., George I working for the U. S. Department of Agriculture, Poultry Marketing Division until his death in 1954 at Bethesda, Maryland.

The writer does not want to leave 'Uncle George' without acknowledging the good times provided him by this bachelor uncle, nor of the impression made as he belonged to most of the glamorous fraternal bands in the Chicago area, playing all types of wood wind instruments. It seemed he was either leaving for, or coming back from a convention. Once, when the writer was about 10, they impressed Uncle George into playing the bass drum in an Elks parade, and offering to buy me a lemonade he got the writer to carry that brute. In his enthusiasm, he'd wallop it and jar me first to one side and then the other. "Uncle George, quit hitting it so hard !"....."Bang !".....So - we left him. "Jack, come back ! I'll buy you TWO lemonades !" And the rest of the drum section advising me to hold out for four. I marched right along-side him bargaining for four. He wouldn't give in, or would I - and that's the way we wound up the parade. The drum section bought me my lemonades - - and was Uncle George mad !

JOANNE FINDS HER DAD

If Joanne's story was given as a radio Soap Opera, the reaction would be 'Such corn!', but it actually did happen, and it is beautiful because of her reactions to it.

Joanne was born to an Ellen Davis and William Wood of Goldsboro, North Carolina. Shortly thereafter, Joanne's mother died, and the father having two sons to support and care for as well, accepted the offer of a neighbor to allow this neighbor to adopt Joanne (then named Cora). Without advising William Wood, this neighbor slipped away from Goldsboro, and wound up in Shreveport, Louisiana. To put it charitably, the woman was a burden to society -- when on the stand in court she testified she had been arrested and fined so many times for violating the liquor law that she had paid enough out in fines to pay for every brick in the city jail.

Anna Amacker was at the time a dietician at the Louisiana State Charity Hospital in Shreveport when this baby was brought in for care, the authorities having removed it from the custody of the afore-mentioned woman, Joanne being close to three years of age. Anna, knowing her tour of duty was about over, and that she was to return to Oak Park shortly, applied to the authorities for, and was legally awarded, the right to adopt her. A court battle ensued with the woman unsuccessful.

Anna and Joanne then returned to Oak Park where she became a part of the family, the household consisting of Grandma, Anna, Emma, and George. In retrospect it was quite a combination, but above all, was love and sympathy and it was a happy combination. Three years later, George took himself a wife, but for a while he and Aunt Harriet continued to live in the home. When George's position required he move from Oak Park, there was the realization he was not Joanne's father, nor Anna her 'real' mother. But Joanne had the feeling she 'belonged'.

She grew to maturity, attended North Central College at Naperville, met and married Kenny Dickerson, but because the thread of official records was so slim as to her point of origin she never did know who were her real parents. Shortly after the death of Anna, Joanne went through some of Anna's papers, and came across an unanswered letter from the hospital in Shreveport to Goldsboro, North Carolina. That was all Joanne needed, and for their vacation the following year, she and Kennie went to Goldsboro, poured through the civic records, and found that her father was still living. The newspaper articles from that town describing the reunion is very picturesque as the father and brothers had decided she was irrevocably lost.

So, Joannie finally finds her real parents; that she had a real name -- but she also writes: ".....It (her adoption) was the most wonderful thing that ever happened to me, and I shall be grateful always. As you can gather from the clippings, my life could have been quite different, with dire results. God guides us from birth and His will could not have given me a finer destiny....". And about all that can be added is - "Nobody could have given Aunt Anna, Grandma, Aunt Emma, and Uncle George a finer memorial than what you just wrote, Joanne!" (Ed.)

JOANNE
(Adopted
daughter
of Anna



m. Oak Park, Illinois
September 21, 1934
KENNETH MARVIN DICKERSON
b. Muskegon, Michigan
November 23, 1913

b. Goldsboro, N. C.
December 25, 1913



Janet Anne
b. Chicago, Illinois
August 28, 1935
m. Ripley, N. Y.
July 26, 1955
Theodore MILLER
b. Uniontown, Pa.
February 11, 1934



Mark Kenneth Miller
b. Cleveland, Ohio
June 12, 1956

Kenneth Marvin Dickerson (II)
b. Milwaukee, Wisconsin
August 23, 1937

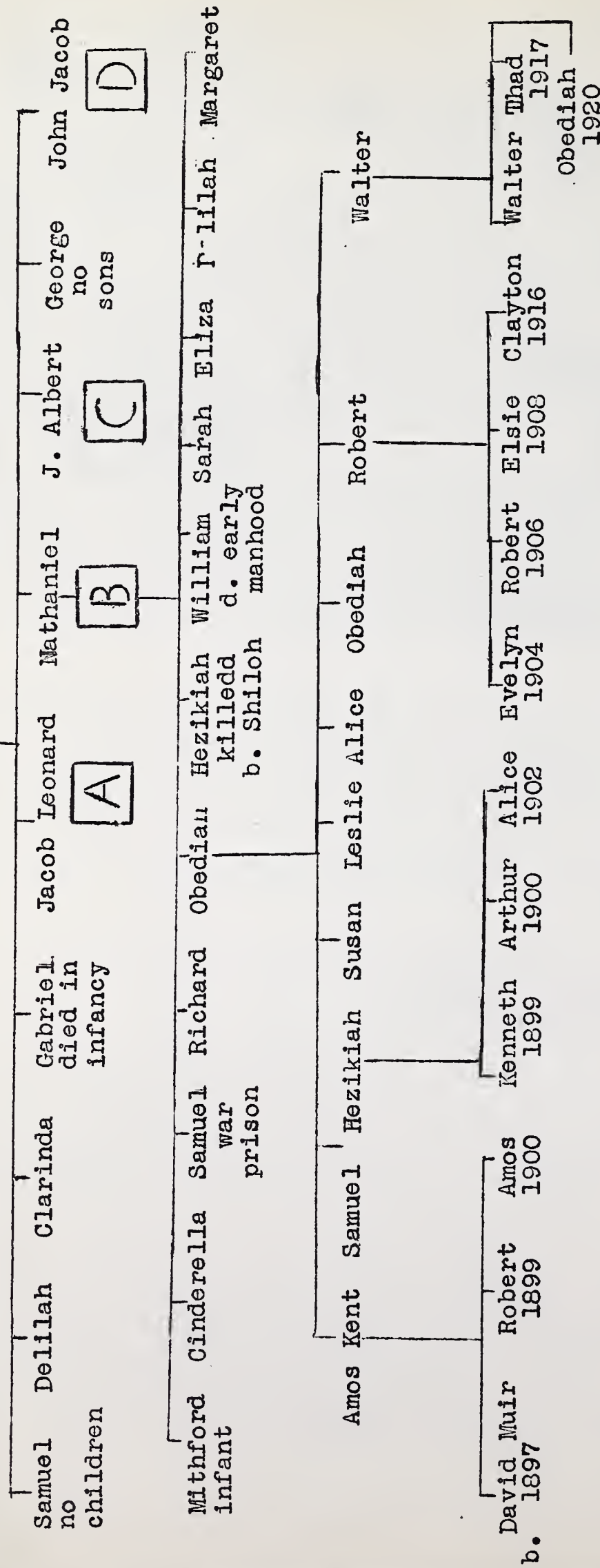
All members living in 1957

Joannes 1957 address:

Mrs. Kenneth M. Dickerson
5900 Monroe Street (Ave. ?)
Brookfield, Illinois

Boxed letters indicate the 1957 historian for that branch.

JOHN JACOB AMACKER (born in Orangeburg, S. C. about 1750.)



[A.] Jacob Leonard
1957 - Mrs. Margie
Wayne; Amity, Ia.

[B.] Nathaniel
1957 - Mrs. Maud
Amacker Arnett;
Kentwood, Ia.

[C.] J. Albert
1957 - Dr. C. F.
Amacker; Populär-
ville, Mississ.

[D.] John Jacob
1957 - Robt.
Burns Amack
er, ??? St.
Dallas, Tex

(data supplied, 1957, by Mrs. Maud Amacker Arnett; Kentwood, Louisiana.)

THE "OLD SOUTH" AMACKERS ^{229.}

The similarity in the spelling of the last name with the 'k', plus the fact both families immigrated from Canton Bern leads to the strong assumption there is a connection between those dealt with in the body of this study, and those in The Old South. There the conjuncture ends because there is no common ancestor. The tie-in will occur when a brother is discovered to our Simon (#1), his father's brother, or so on. All we have to offer is this Simon's father also was named Simon; and Simon 1 was born in Lugen, Oberhasle, Canton Bern.

In the 1700's at least two colonies in the Carolinas had immigrants on their roles bearing a derivative of the name Amacker (amAcker - - Ammacker; Amacher; etc.). One was established at New Bern, North Carolina. We can find no descendants in 1957. The other was founded in 1735 by John Peter Purry at Orangeburg, South Carolina. A "History of Orangeburg County" by A. S. Salle, Jr. in 1898; volume II, pages 27-35 indicates the family name as variously spelled. Captain Jacob Rumph's Company enlisted from this area during the Revolutionary War, and bore several Amackers on its roster. Our name spelled with the 'k' is still quite prevalent in that region.

From this county one John Jacob Amacker left with his wife to go into the state of Mississippi in 1809. In 1813 he and his family moved over the state line into north-eastern Louisiana. Here his offspring met and inter-married into the Kent family, of Kentwood. This 'clan' of the Amackers and the Kents scattered over Louisiana, Mississippi, and Texas until in 1957 there are literally more than a hundred descendants in these states.....(note: do not confuse the Amackers in Texas from the Melchior line).

So prominent did these people become they warranted a special book - "The Kents of Kentwood" by Maud Amacker Arnett, Kentwood, Louisiana. A letter to her undoubtedly will bring a prompt and interesting reply. To this Yankee, a verbal description of the Kentwood area would make it appear to be not of the cotton - sugar plantation type, we associate with Louisiana, but more in the turpentine - lumber production.

And so we pay tribute to those Amackers who we can't exactly call 'relatives', but probably are in the past. It is an interesting note on which to leave this study of our genealogy - a project for some future study. Miss Gleason, of the Wisconsin Historical Society was correct when she advised the writer when he was just starting: "It's like eating peanuts - - - hard to stop once you start !" "Now, maybe if we wrote to this guy..... !".

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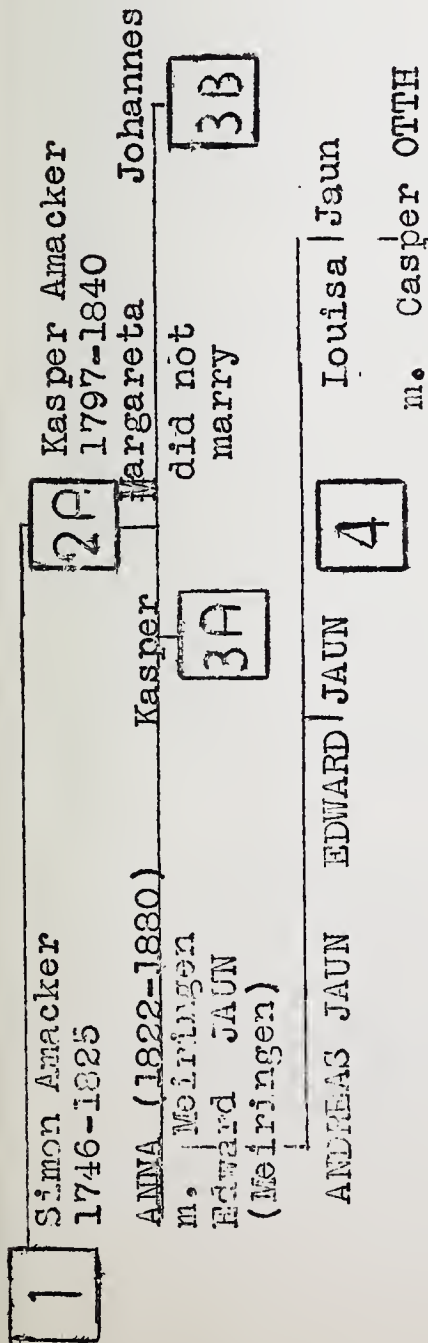
The Otths

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Geneological
APPENDIX

Key:
Numbers refer to
generation remov-
ed from Simon Amacker.

Letters indicate a
separate chart for
the individual.



5

Edward John OTTH

b. April 15, 1887

m.

October 8, 1921

Gladys Ireen Chamberlain

b. Nelson, Pennsylvania

January 4, 1898

* * * * *

- From 5th generation *

* on, all living 1957 *

* * * * *

6

Edward Otth, Jr.

b.

March 16, 1925

m.

August 16, 1950

Marilyn Patjens

b.

March 28, 1926

7

John Andreas OTTH

Annabel Otth Hildi Chamberlain Otth

b.

Sept. 16, 1951

Oct. 19, 1954

Feb. 12, 1957

Marilyn Louise David Hamilton

b.

October 15, 1929

m.

August 16, 1950

Robert L. WHITE

b.

March 16, 1926

Deborah Louise White

Jan. 5, 1952



nd so, we come to the end of the first volume in our Family History. In the words of Abraham Lincoln....."We are loath to close....." It has been a pleasure, stretched out off-and-on over a period of six years.

There were the Sunday mornings at six, when the papers had not yet been delivered; there was the companionship of our Hi-Fi records to suit the mood of those about whom we were writing; the distractions of the parakeet Timmy, who seemed to have an affection for the Mimeograph Correction Ink and it was a race to see if it would dry before he came peckin' around. There was the irritation of receiving communications from long-awaited authorities only to find most of it taken up by corrections in spelling and language AND then, the realization these weren't minor points - English is just as important as the factual matter.

There was the exasperating experience of having 250 stencils typed, ready to go, and the inability to make a new model Mimeograph perform as you expected - and the satisfaction when you did learn the knack. The satisfaction that goes to a husband and wife working as a team !

Paramount is the reawakening of the relationships among the now far-scattered Amackers, and their wives' families. To be honest.....sometimes this wasn't easy. "Who cares about that stuff ? We all came from Adam !" But in the Final Analysis, we made it. The record is pretty complete. They are all authenticated. To an Amacker in 2057 - "You're welcome".

There was the real joy of having Swiss History opened to you as it should be told - not glamourised. How it is a record of which to be proud; not arrogant as Prussia; nor condescending as the English; but because of its very human side. The joy of knowing pretty well the community from which they came; the attempt to understand the many facets of Swiss national life.

Because you are a sentimentalist you somehow feel a little closer to these people who brought your heritage to your grandfather and your father. You hope you have carried this on to your two sons. And that they, God willing, will pass it along. "To the Amackers, wherever you are - in this world or the next !" For as sure as the sun rises tomorrow, there is another world.

See you there soon

Jack Amacker



ADDITIONS & CORRECTIONS
"Here Come the Amacker" - October 21, 1957.

- p. 185 Simon's birth date - October 10, 1785
- 199 Magdalena; born Hohfluh - 1830; died Hohfluh - 1831
- 201 Melchior; born September 16, 1804
- 203 Casper; born @ Hohfluh (not Meiringen); married December 25, 1890
- 205 Casper; died July 25, 1944
- 206 Kasper Jaun; birthdate March 22, 1794
Thurnen is the correct name of town (not Thun).
Ann Elisabeth's birthdate: July 21, 1839
- 207 Edward Arnold I; marriage date November 10, 1912
Harriet Greywatch's birthplace; Elbing, Germany
- 208 Egbert Cornelius Cook II's marriage, October 11, 1867
Lucy Georgetta Boyle, bi. year 1848
- 209 Egbert Cornelius Cook I, died June 5, 1892
Richard Cook II, married March 12, 1808; died April 14, 1827
George Jackson, married in Muskingum County, Ohio
- 211 Raymond Casper; birth date October 20, 1890
Craig Donald; birth date May 23, 1954
Jill Mary; birth day August 27, 1955
Patricia Suzanne; - birth date October 6, 1948
- 213 Edward Willam; birth date September 30, 1891
Milton William; birthplace San Antonio, Texas
- 215 Edmund Wayne Kelso; born at Quinlan, Oklahoma
Dorothy Pearl; 2nd marriage 1947
Dorothy Helen Parkin; born, Lewiston, Maine; September 1, 1920
Casper Borchert; married, Carson City, Nevada; May 27, 1955
Virginia Tobol; born Revanna, Michigan; June 8, 1933
Casper Stephan; born September 27, 1956
Penny Lou Kelso; born Nappa, California; August 26, 1947
John Poppe's; birthplace: Portland, Oregon
Jill Renee Poppe's birthplace: Sacramento, California
- 218 Melgaard
- 219 Kristoffer Leonard Melgaard; died July 4, 1893
Soffe Torsdatter; died November 7, 1904
Charlotte Brintnall; born Blenheim, New York
Solva Brintnall I; b. Brookfield, Mass.; Dec. 1, 1783; m. Durham,
N. Y.; 1803; died Syracuse, N. Y.; June 1, 1867
Betsey Stannard (wife of Solva I); b. Killingsworth, Conn.; Dec.
5, 1784; d. Syracuse, N. Y.; March 8, 1867
- 222 Wilma Hedin; born Manson, Iowa
- 225 George Andrew II; born June 23, 1922
George Andrew III; born May 4, 1950

NOTE: All photographs are dated 1942 or 1943.

THE UNIVERSITY OF CHICAGO

[Faint handwritten notes at the bottom of the page]

$$\frac{d}{dt} \int_{\Omega} \rho \, dx = \int_{\Omega} \rho \, dx; \quad (\rho, u) \in C([0, \infty); L^2(\Omega)) \cap C^1([0, \infty); L^2(\Omega))$$

June 22, 1904. 6:30. 1000 ft. 1000 ft. 1000 ft.

and the other, about 11 miles long, is
about 1/2 mile wide. It is a very fertile
valley, and is one of the best places for
agriculture in the State.

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